

ΨΥΧΟΜΑΧΙΑ,
OR,
THE SOULES
CONFLICT,
With the Sins

Of {	Vain glory,	} {	Ingratitude,
	Coldnesse in pro-		Unpreparednes to
	testing Christ,		meet the Lord,
	Envie,		Revenge,
	Phorinianism (of the		Forgetfulness of
	last resurrection,) }		God.

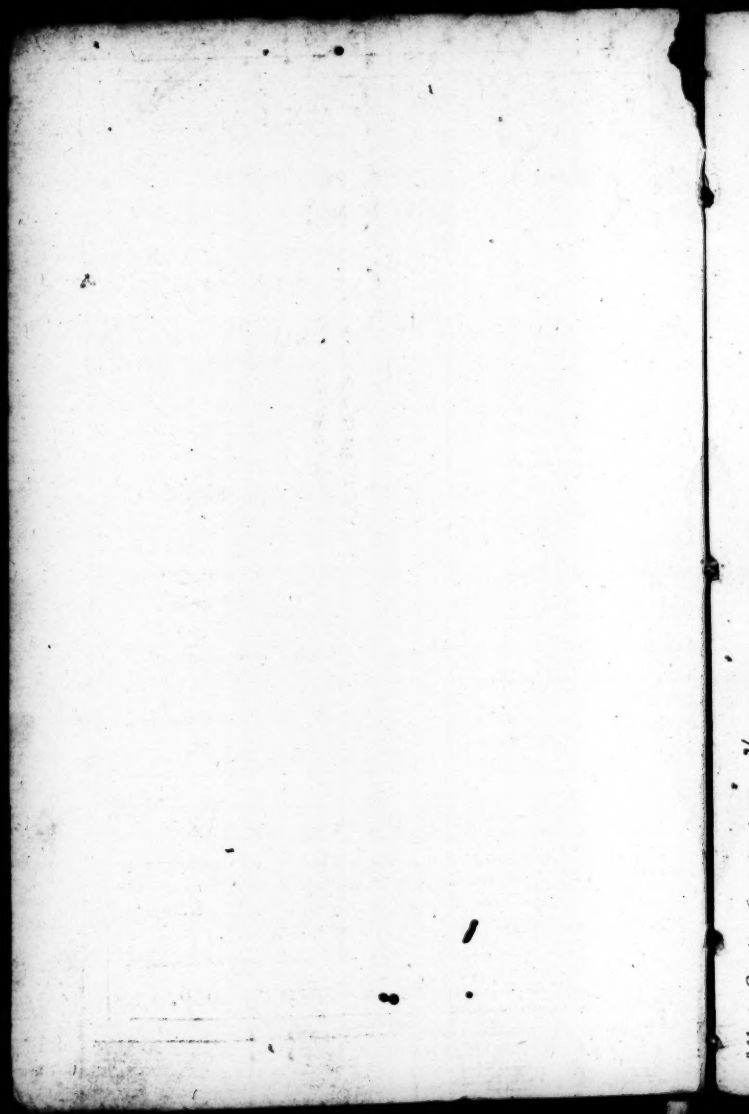
Pourtrayed in Eight severall S E R M O N S:
Six whereof were delivered at St. *Maries*,
and *Christ-Church* in *Oxford*, and Two
at *Sherborn* in *Glo:ester shire*.


By HENRY BEESLEY Minister of the
Word at *Swarford* in *Oxford-shire*.

Give attendance to reading, to exhortation, to doctrine; Neg-
lect not the gift that is in thee. 1 T I M. 4. 13, 14.

*Quis laborantibus opem tribuat, cum improborum hominum vio-
lentia etiam sacerdotes Domini non resistent? Nam aut ta-
cent plurimi eorum, aut similes sunt tacentibus, etiamsi lo-
quantur, &c.* *Salvian. de Gabern. Dei. lib. 5.*

London; Printed for P: Brown, 1656.




 To the Right Worshipful
 JOHN DUTTON
 of Sherborn in Glocest.
 ESQUIRE.

SIR,



When almost every trifling Treatise that comes abroad, is for the upholding of some interest, and partial designe, I cannot be thought to run that course in the publishing of these few Sermons, which being deliverd at that time when our *English* earth was *labii unius*; (com- Gen. ii. 2.
 pared with that Babel of discord which hath since been raised among us) are besides, of that argument, as not to engage the Authour of them

A 2

in

Alfred Rule Apr. 29, 1920 7/6 + postage

The Epistle Dedicatory.

in any controversie, As being onely
against sin, the common enemy; To
encounter which, We have all rea-
son to be united, being all the sons
of *Adam*, and carrying about us *these*
1 Pet. 2. 11 *fleshly lusts, which war against the soule.*

And yet herein peradventure, I
shall not escape the contradiction of
some, that will needs exempt them-
selves from the number of sinners;
that have made of late, new work
for Preachers; even to defend their
preaching against sin; as if that were
now forsooth, become a vain and
needlesse labour.

The effects of which doctrine we
have felt already, and should do
more, were it not for the piety of
some, that dare be good in evill
times, and stand in the gap, to stop
the Sea from breaking in.

Among these few, I do not pre-
sume to intrude my self; save only
to

The Epistle Dedicatory.

to applaude, and encourage the chief Builders in this work; or at most to supply them with some materialls in the building. For the perfecting whereof, every mean labourer may be serviceable in his degree; As they that brought but *Goats hair*, and *Badgers skins*, to the furnishing of the Tabernacle. Exod. 35. 23.

And if in order hereunto, these ensuing discourses, by the blessing of God, may contribute, though in the least; I have the aime intended by me, and more then that, if choosing your Worship for my Patron, they may express in some small measure the great obligation wherein I stand endebted to you, who were pleased to admit me unto the tuition of (then) your Honourable charge, and since, your Son in Law, the Earl of *Down*, unto whose virtuous education (besides your sage

The Epistle Dedicatory.

* Christ-
Church.

precepts, and grave example) no cost, or care on your part was wanting, Ordering your family with such discipline, as it might seem a School of morality. Then transplanting him to the University, where he was placed in one of the most eminent * Colledges, and had the happinesse of sitting daily in the midst of the Doctors, both hearing them, and asking them questions.

When my attendance on his Honour expired, your generous bounty (that is wont to remunerate faithful service beyond the contract of a yearly salarie, even with a standing, and permanent largesse) was pleased to settle me in a competent Benefice, for the exercise and encouragement of my Ministry. Where the Cure of my pastorall charge withholding me from waiting on you, and presenting you so frequently with the
fruits

The Epistle Dedicatory.

fruits of my calling, as my duty and wishes do prompt me thereunto; I adventure to supply that enforced defect with the tender of these few Sermons. The first and last whereof may seem by special interest, to relate unto you in the Dedication. The first entreating of the infirmities of that great servant of the Lord (who made choice of so weak a vessel to impart his grace unto the world) may represent as in a glasse, your bodily weaknesse; whom the same great God hath strangely preserved beyond many of abler constitution, both to magnifie his strength in weaknesse, and to commend the vertue of temperance, which hath the blessing of *the right hand, length of dayes*, attending on it. Prov. 3 16.

The last containing directions for youth, and delivered in your audience, may serve to acquaint the

The Epistle Dedicatory.

world with the care that was takeⁿ
by those instruments appointed by
you, for the culture of that noble
plant: and withall, may communi-
cate these directions to others that
are concerned in the ordering of
youth, that amidst their methods,
and arts of instruction, this *One*
thing necessary, be not omitted, to
bring them up in the nurture, admonition
of the Lord.

Eph. 6.4.

For the rest, I will not presume to
forestall your knowing judgement,
which (having by long experience
proved, how great it is) I might
justly feare, (amidst so many excel-
lent books, as you converse with)
to present such poor unfurnished
papers unto so sharp, and discerning
an eye, but that I well know your
Candor is such, as to take that
favourably, which is well meant,
and to enlarge a meane oblati-
on

The Epistle Deditory.

on with the bounty of
your kind and gracious
acceptance, therein re=
sembling the divine
property, which esteems not so
much the costly sacrifice, as the pi=
ous intention of the votarie.

*Sic, & nec in victimis licet
optimæ sint auroque præfulge-
ant. Deorum est honos, sed piâ
ac velle voluntate veneran-
tium. Sen. de benef. lib. 3.
cap. 6.*

In which confidence, I commend
them, such as they are, unto your
perusal, and your self, with your
nearest Relatives, unto the grace of
Almighty God; Beseeching him
who is rich in mercy (which even
the richest stand in need of) to con-
tinue, and increase his blessings upon
you, and your whole family, in this
life present, and to consummate
them with glorious eternity in his
heavenly Kingdom. S I R,

*Your most humble
devoted Servant,*

HENRY BEESLEY.

To

To the Christian READER.

MAny yeares are passed, since
some of these Sermons were
delivered: The Preacher was
then among the younger Prophets, and

* *Juvenes quibus calet,
vernataque sanguis, ut gestu-
osius incedunt, ita loquun-
tur exultantius. ut quo pro-
pius accedunt ad maturita-
tem, hoc longius recedant ab
illo aestu, fiuntque placidiores.*
Paschal. de opt. gen. elocut.

* young men, abounding in
hot, and spirited blood, as in
deportment they are more
violent, so in language more
boystrous too, untill age hath
abated that vigorous strain into milder
expressions.

But he that out of the mouthes of
Babes hath perfected praise, is praised
no less by these in their order, and as well
young Timothy, as Paul the aged, hath
his part in the ministry.

The main exception that lieth against
them, will be this; that being now grown
to some maturity, I should give way to the
publishing of them, that might otherwise
have

To the Reader.

have slept secure in their obscurity, and never appeared to expose their Author to the censure of a captious and quarrelsome world.

Vnto which I answer, that having re-
vised them & after so long time

that they pass'd from me;

when the indulgence that is

usually born toward tender is-

ssues is wholly slaked, & find-

ing nothing therein for doctrine incon-

gruous to the faith of this Church, and my

present judgement; I was more inclinable

to the motion of a worthy, and judicious

friend, to let them travail abroad in the

world, and partly induced thereunto, by

these following considerations.

1. That having bestowed some pains
in the penning of them, I was willing to
give account of my talent so employed,
that I might not seem to have laboured in
vain, by bestowing diverse moneths on
that which was to vanish in the bearing:

a fate

*Optimum emendandi ge-
nus, si scripta in aliquod
tempus reponantur, ut ad ea
tanquam nova, & aliena re-
deamus, ne nobis tanquam
recentes foetus blandiantur.
Quintil. lib. 10.*

To the Reader.

2 μὴ ποτε παρρησι-
μεν. Heb. 2. 1. persuadere di-
citur qui auditum sermonem
non continet. B. 21.

fate that attends the best of
Sermons, being committed to
a leaking cask, as water pow-
red into a vessel full of chinks.

2. Considering the numberless swarms
of abortive issues, wherewith the Press
bath traveld of late, and glutted the
world with spurious pamphlets, I thought
that mine might venture abroad among
the rest, and not despaire of the like en-
tertainment.

3. Beholding, and grievous to see the
mystery of preaching so vilely prophaned
into the trick of prating extempore, and
the Spirit most pretended, where is least
premeditation, I judg'd it not amiss by
somewhat more elaborate (according to
the grace that is given me) to vindicate
this great work of the Lord from being
done negligently.

But the chief that prevailed with me is
the seasonableness of the subjects here
propounded, each of them having the
luck

To the Reader.

luck to encounter some sin now reigning, and in fashion, as namely

1. The spirit of pride, and vain glory, which most aboundeth in worthless minds; as empty vessels, and shallow brooks are known to yeeld the loudest sound.

2. The spirit of worldly fear, that hath no courage in professing the faith of Christ, but makes use of religion as a politick design, to advance his secular interests.

3. The spirit of base envie, that lying fallow, and untill'd, without improving his own talents; maligneth those in another; and having either no mind or ability to reach unto his brothers excellency, strives by calumny to depress it, and level it to his own unworthinesse.

4. The Epicurean spirit, that abusing Christian liberty into Heathen licentiousness, liveth as if there were no other life to come after this, no Resurrection to be expected, nay denieth this expressly with the Sadduces; and employs his utmost reason

To the Reader.

Rom. 12. 21.
Non solum
iussa non
facimus, sed
contra id
facimus
quod iube-
mur Sal.
ibid.

a They pro-
fesse that
they know
God, but
in works
they deny
him;

Tit. 1. 1. 16
V. Arn. de
vero Chri-
stianism.
11. c. 9.
Psal. 115.
15, 16, 17.
1 Pet. 4. 4.

b Rivius de
stult mor-
taliū in
procrasti.
Richer.
obster. anim.
Charron ci-
wisdom.
Caussin. &c.

the men that love their enemies, or do good to those that hate them, or overcome evill with good? certainly, not to be found among such as do the contrary: In this case, England is become Uopia.

Lastly, The spirit of practick Atheism, which forgetteth his Creator, liveth as if there were no God, or fancieth him to be such an one, as the heathen idols, that have eyes, and see not, ears and hear not; An evill chargeable on every wilful, desperate sinner; but most incident unto youth, which besides its native proneness to run into all excess of riot, is furthered chiefly by a vicious education, which how prevalent it is to dispose, and frame the whole life thereafter; if many great Authors had not sadly affirmed it, no age hath clearer proof than ours, to evince this wofull truth; The effects whereof are felt already, and will be deplored in succeeding generations.

These are some of those many spirits, that

To the Reader.

When some that professe the name of Christians, nay challenge a nearer interest in Christ than ordinary professors, are implunged in those sins which the

Rom. 1. 29
compared with
2 Tim 3.
vers. 1, 2,
3 & 4.

* Apostle reports of the Gentiles, and not only do the same, but have pleasure in them that do them, which is, con-

* Imponit Paulus quasi colophonem, addito eo scelere quo nullum est majus, &c. Beza ibid.

Cum scelera non solum delictant, sed etiam placent. Sen. epist. 39.

summata nequitia; & even an heathen being the Judge, when wickedness is entertained with complacency. But take the word covered with sin as it

will very well bear the sense, and as Bezafitly renders it, patrocinantur, and it will meet more nearely yet with the vicious principles of some in these days, that strengthen the hands of the wicked with lies, & encourage them in their lewd

Ezech. 13.
22.

a Adv. libertinos, cap. 15. & deinceps.

b Reported and confirmed by Mr. Gattaker in his Treatise of Gods eye upon his Israel.

practises, maintaining (with the very libertines, as a Calvin paints them in their own colour.) b that albeit God in former ages did see, and take

To the Reader.

take notice of sin in believers, yet in these
 days, he doth noth not, he will not, he
 cannot so do; That a child of God need
 not, nay ought not to ask pardon for sin,
 and that it is no less than blasphemy for
 him so to do: That, let believers sin as
 fast as they will, there is a fountain
 open for them to wash in. No won-
 der if these *opulenti* (as the Apostle
 termeth them) evill Sermons, or com-
 munications corrupt good manners,
 not so intended perchance by those that
 thought they could not am-
 plifie enough the exceeding
 riches of free grace, un-
 less they decry'd the moral
 law: But yet occasioned by
 their doctrine, which talking
 much of the pardon of sinne,
 and of righteousness in
 Christ, said little or nothing of ordering
 our life according to the will and pattern
 of God, or of sanctification through

c Abusing
 that place
 of the Pro-
 phet,
 Zech. 13. 1
 1 Cor. 15.
 33.

*Concionibus suis deprav-
 vant, ii n. qui de venia pec-
 catorum propter Christum
 deque iustitia in Christo
 multa predicant, de agenda
 vero ex Dei voluntate atque
 imitatione, vita, deque san-
 ctificatione spiritus, quo ad
 opera bona regeneramur, aut
 nihil admodum, aut perpau-
 ca. Rivius in epist. ante
 lib. de stult. mortal.*

To the Reader.

the Spirit, whereby we are regenerate,
and made new creatures to walk in
good works: And wrought accord-
ingly in their disciples, who using liberty
for an occasion to the flesh, and turn-
ing the grace of God into wanton-

See that excellent pre-
 face to the French transla-
 tion of *h. de K. m. p.*

From *Mrs. Shepherds Sin-*
cere Convert.

ness, make Christ thereby,
a cloak for their vices: or
(with reverence be it repea-
ted) no other than a disbelcut,

to wipe them clear from their impurities.

For so it may be rightly judged by their
fruits, when (to borrow the phrase from

a Non sufficient enim
multis consuetudinariis ca-
ris non sufficientibus, i.e.
pina, calumnie, &c. nisi
blasphemiam furiosam men-
tiunt manus injiciant etiam
in Deum &c. de Gub. l. 4.

Salvian) a Many not ore-
sent with customary sins, as
strife, rapine, fraud, avarice,
&c. are bold to strike
at God himselfe, setting

P. 94.
veit. 5. 6. 7.

their mouthes against the heavens,
and saying with their blasphemous
leaders (suitably to such horrid acti-
ons) yet the Lord shall not see, nei-
ther shall the God of Jacob regard it:

moreover

To the Reader.

Moreover, ^b adding this to
to their crimes, that being
filled with all unrighte-
ousness, Rom. 1. 29. yet
they repute themselves for
Saints and godly persons, and
so accumulate their offences

^b Hoc enim ad crimina
nostra addimus, ut cum in
omnibus rei simus, etiam bo-
nos nos, & sanctos esse cre-
damus, ac sic in nobis cumu-
lentur iniquitates offensa e-
tiam presumptione iustitia.
lib. 3. maxima siquidem
a causa est hominum no-
xiorum usurpatrix innocen-
tie arrogantia lib. 4.

with a presumption of sanctity: which

makes their ^c guilt so much the great-
er, that Tyre, and Sidon, nay the

Mahumetans (that are more true to

their false Prophet, ^d than many Christi-
ans to their Saviour) shall rise up in

judgement against these Christians, and
shall condemn them that are so much worse

than beathen, by how much they shou'd
be better, as having known the way

^c Crimino-
rior enim
culpa est,
honestior
status. Nos
qui Chri-
stiani Ca-
tholici di-
cimus si fi-
mile ali-
quid Bar-
barorum
impurita-
tibus faci-
mus gra-
vius erra-

mus; Atrox enim sub sancti nominis professione peccamus, ubi sublimior
est per arrogativa maior est culpa. Ipsa enim errores nostros, religio quam
profitemur, accusat, &c. Ibid. — Οὐ καὶ τῶν λαμπροτέρων, si post
lavacrum niger effectus sum: si eos qui nondum purgati sunt splendiores
cerno; Naz. Orat. 26.

^d In nobis Christus patitur opprobrium, in nobis patitur lex Christiana
maledicta, estimari itaque de cultoribus suis potest ille qui c. litur. Salv. L. 4.

— Et ideo huc ipso deteriores sunt, qui meliores esse acberent, non enim
probant quod fatentur, & impugnant professionem suam moribus suis, magis
enim damnabilis est malitia, quam titulus bonitatis accusat, & reatus
impii est pium nomen. lib. 4.

of

To the Reader.

of righteousness, and yet nevertheless by their vitious lives, stain the dignity of their profession, cause the way of truth to be evil spoken of, and the name of God to be blasphemed.

Against these floods of ungodliness, these torrents of Belial, (fit for the tears of mourning Gildas) it is more difficult, now than ever, to make resistance; when those that should help to withstand the mischief, labour rather to promote it: as to save a ship from the rage of a tempest, when the Mariners are at difference among themselves, and assist unto its perishing. Neither am I so much a stranger unto, or a flatterer of my infirmities, as to conceive any such possibility in these poor essays of mine; which though they have already passed the criticall eares of the Masters of Assemblies, acknowledge themselves far insufficient for a business of this nature, which all the tongues of men, and Angels, are not able

Nazian.
Orat. 32.

Ecclesi. 12.
11.

To the Reader.

to effect; but onely the voice of that great
God, who commands the wind, and ^{Mat. 8. 27,}
Sea; and they obey him: yet as some-^{28.}

times & skilfull fencers may <sup>e Non tantus ego sum ut
uas alloquar, veruntamen
et Gladiatores perfectissi-
mos non tantum magistri,
sed etiam idiota adhortan-
tur de longinquo, ut saepe de
ipso populo dictata suggesto
profuerint. Tertul. ad Mart.</sup>
be admonished from the ig-
norant standers by, to a-
ward a danger, so it may fall
out by the grace of God,

(whose strength is perfected in weaknes)
that this my weak labour shall not be al-
together in vain in the Lord, though it be
but to bring one bucket of water toward
the quenching of this flame. Or howe-

ever, <sup>f Sin autem id non prove-
nerit, et hoc ipsum infructu-
osum saltem non erit, quod
prodesse tentavi; &c. Salvi-
an. prefat.</sup>
if that succeed not,
yet this will be some comfort
to me, that (according to my
small talent) I endeavoured

to do good. The conscience whereof is re-
compence enough for the utmost ambi-
tion of

Your poor Servant
in the Lord Jesus,
H. B.

The

The Titles and Texts of the severall
S E R M O N S.

Sermon 1. St. Pauls glorying in his infirmities.
2 COR. II. 30.

*If I must needs glory, I will glory of the things
which concern mine infirmities.*

Serm. 2. The Rulers faintness in confessing
Christ.

J O H N 12. 24.

*Never helasse, among the chief Rulers also many
believed on him, but, &c.*

Serm. 3. The envious eye.

M A T. 20. 15.

Is thine eye evil because I am good?

Serm. 4. The last Resurrection.

1 P H I L. 3. 21.

*Who shall change our vile body, that it may be
fashioned like unto his glorious body.*

Serm. 5. Thankfulness for Gods benefits.

P S A L. 116. 12.

*What shall I render unto the Lord for all his be-
nefits towards me?*

Serm. 6. Preparation of Gods way.

J O H N 1. 23.

*He said, I am the voyce of one crying in the wil-
dernesse, make straight the way of the Lord.*

Serm. 7. Victory over evil.

R O M. 12. 21.

Be not overcome of evil, but overcome evil with good.

Serm. 8. Timely remembrance of God.

E C C L E S. 12. 1.

*Remember now thy Creatour in the dayes of thy
youth.*

S E R M.



S E R M. I.

2 C O R. II. 30.

*If I must needs glory, I will glory of the things
which concern mine infirmities.*



Nothing is more unwelcome to an ingenuous nature, then to meet with a foolish adversary; where silence may cause a suspicion of weaknesse; and contesting a discredit from so unworthy a conflict; *Answer a fool, and answer not a fool*, were both the counsel of *Solomon*, and would require the advice of as wise as he, to distinguish which one should follow. Of this unhappy condition were the enemies that infested our Apostle; Men no lesse empty; then malicious; and as they were conscious to no vertue in themselves, so condemning it in another. When his integrity keepeth him from offending; the offence is his integrity, and when nothing lies in the way to be carpt at of his envious opposers; he shall be accused of too much goodnesse; The chief Article of his enditement is his humility, he was not stately enough to be an Apostle, and with a basenesse of presence, and neglect of language, maintained not the garb of a Doctor.

Prov. 26.
4.5.

Chap. 10.
v. 1. & 10.

B •

Eloquar,

Virgil. Æ. *Eloquar, an fiteam?* should he confute their calumnies, or labour to aggravate it? had he not been thus guilty, he had been lesse innocent.

It had well stood with *Pauls* credit to have despised such poor accusations, and his best answer had been with *Alexander* in *Lucian* unto *Annibal*, *μὴδὲν παύει*, to answer nothing at all;

but it stood not with his profession; the Church was to be satisfied, that had a chief interest in his reputation; lest his person might prejudice his doctrine, *A little folly*, (saith *Ecclesiastes*) dis-

seals his fame, that is, in reputation for wisdom and learning; and a suspicion of defect in an exemplary person, denies his other vertues their desired acceptance; The *Corinthians* easily be-

leeved it was a fault in their Apostle, falsehood is more winning then sincerity, though accompanied with tyranny and oppression; and with her courtly dresses finds ready entertainment, when naked truth can get no admission; The

Israelites that grumbled at the severity of their true religion: could voluntarily endure that hell of *Moloch*, and when they refused the voice of the melodious charmer, could exact the groanes of their dying children, in that dire-

ful sacrifice: The *Turks* in their salvage ceremonies: The *Papists* in their costly fooleries, the precisians in their painful niceness, how do they prove their zeal of misguiding, and super-

stition, that to countenance their errors, afflict themselves with devotion, and make Religion a torment: This was the *Corinthians* disease, and *S. Paul* tells them so, *ver. 20.* For ye suffer if a

man bring you into bondage, if a man devour you, if a man take of you, &c. when he that spent himself

for

Luciani
dialog.

Eccles. 10. 1

Idola Hebr.
appellantur
dolores,
quia cruci-
ant ani-
um, vel
quia super-
stitioso
corporis
cruciatu
colebantur.
Idololatæ
enim sole-
bant se je-
junius con-
ficere, &
corpus lan-
ceolis con-
federe, &
humili calo-
re, &c. P.
Mart. in
1 Sam. 31.

for their sakes, could not obtain the least favour Chap. 11. 15
 from them, but (by a fatal requital of the dearest affection) the more he loved them, the less he was loved: he now saw the danger of his humility, and that to improve the benefit of his preaching, he must raise himself into a loftier behaviour; where besides the strange tyranny of being compelled to be more stately, he must imitate their method that despised him. The false Apostles by their plausibleness, and extolling the graces of their endowments, had entwisted themselves into the good opinion of the *Corinthians*, & by such gawdy inducements, too much promoted their ambitious design. And he must display his own worthiness too, if he will gain their approbation, and by a merciful flattery humour them to their edifying. That the Preacher may be accepted, the man must be vindicated, and prove the truth of his doctrine by the worth of himself. Had he failed in the varnish and outward flourishes of account, the signs of an Apostle, were enough to evince the dignity of his calling; those which he had wrought among them in all patience, and wonders, and mighty deeds; but neither is he so defective in the trivial accomplishments of greatness, but he can equal them in their utmost boasting: Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: In this casual glory of nobility and highness of birth, he can suffer an equality, to be even as they, but in that nobler birth of the soul, regeneration in Christ Jesus; his courageous zeal cannot endure an equipage, but in a holy ambition

Chap. 12.
12.

Ver. 22.

Verse 23. strives for precedencie: *Are they the Ministers of Christ? I am more: in labours more abundant, in stripes above measure, in prisons more frequent:* Now the prerogative of his sufferings shall be the preferment of his Apostleship, and the large story of his afflictions, the subject of his boasting; *if I must needs glory, I will glory of the things which concern mine infirmities,*

You have heard the History of these words, and now the parts would be considered, which are only two; an *Hypothesis*, and a *Thesis*; or an inconvenience, and a resolution: Although he is constrained to glory, yet he will not offend in that glory; it shall be of his infirmities: of which, whilst I with my infirmities endeavour to make a brief discovery; God lend me his assistance, and your charitable attention; and first, of the inconvenience, *if I must needs glory.*

First part.

NOne are more unwilling to blazon their praises, then they that most deserve to be commended: worthinesse is silent in her own advancement, and had rather have her excellencies suffer in concealment, then revive them with the breath of her own applause; The secret assurance of goodnesse is sufficient recompence for her ambition, and she accounts it reward enough of her greatest deserts to have done them: When by the sovereign touch of our Saviour, the leaper was changed into cleannesse, his only prescription was, that he should say nothing; and in this he was a Patient after the recovery: First, he bids him be whole, next, see thou tell no man: as if his miracle would have been disgraced by publishing:

Mark. i. 44

ing: And it seems, Nature would be like her God in this, in whole worthiest endeavours we may behold this emblem of modesty, whilst we find the amplest bodies buisied in a speech-^{Histor.}lesse employment, and usually the bigger note ^{Animal.} in the smaller creature; πολύφωνα τὰ ἐλάτω ἥ ^{lib. 4.}

μυδάων, saith the great Philosopher, and our eares bear witness to the truth of that observation; The Fly, and the Gnat, what a noise they make, and with their lowd alarmes de-
clude our attention: when the *Beauty of heaven* ^{Ecclus.} with his various shew, makes no sound at all: ^{43.1.}

Quanta rerum turba sub hoc silentio evagitur? ^{Seneca de}
^{benef. lib. 4.}

That living mountain *Behemoth*, though he can draw up *Jordan* in his mouth, there is no ^{Iob. 40.} mention of a voice, and though out of the door ^{14. 23.} of Leviathans face go burning lamps, and sparks ^{Chap. 41.} of fire leap out, yet no voyce is heard: and it seems ^{14. 9.} God would be like his nature in this, who com- ^{1 King. 19} eth not in the acclamation of a tempest, but in ^{11. 12.} a still and soft voyce, whereas by a curled opposi- ^{1 Pet. 5. 8.} tion, the devill is the roaring Lyon: But without the pardon of a metaphor, we have a more obvious instruction in man, where action and language by a common repugnancie, seem not more to teach modesty, then enforce it: If you wil beleive the criticism of Poets, though not the story, it was the character of *Virgil* upon *Dran-* ^{Aenead.} ces, that he was *melior lingua*, sed *frigida bello* ^{lib. 11.} *dextra*, a person of a voluble tongue, but of dull performance; And *Ajax* in the *Metamorphosis*, ^{Metam.} assuming to himself the praise of honourable ^{lib. 13.} exploits, could afford *Ulissee* that other of language, *Quantumque ego Marte feroci, inque acie valeo, tantum valet iste loquendo*: Or if a more

*Pasch de
opt genere
elocut.*

*Verulam
pres. in
Org. no-
vum.*

*Tertallian
adv Valen-
tin.*

Jam. 3. 5.

Catholick instance will better content your observation, the mightiest Monarchy hath bequeathed you an example: In the time of *Romes* bravest adventures, (as *Paschalinus* defines it) under the politick emulation of Consuls, what rudenesse of speech accompanied those noble achievements? *Homines tacebant, quia res loquebantur*; whereas *Greece*, that scarce earnd an historian, in the plenty of language exceeded all nations, and had this property of children, to be as busie in prating, as feeble in action; or without the trouble of chivalrie, you may take notice of a more lutable instance in arts and sciences, where you may perceive the profoundest truth attended with the coarsest expression, and the most flourishing eloquence coming nearest to fiction; witnesse our Logick and Metaphysicks, that to explain their nicest notions, borrow almost a canting dialect, and by a barbarous subtilty of terms at once purchase our laughter and apprehension; And you may no lesse observe in divine Scripture, how the loftiest mysteries are disguised in a reverend simplicity, and the most solemn businesses of Religion performed in the secrecy of a Sanctuary, whence perchance the Nations, by an apish devotion, so muffled their superstitious ceremonies, *Solo secreto venerandas*; that what they wanted in reall Majesty, they might make up in a mystical silence. But if you will save this labour by a more familiar instruction, return we to our selves, and *S. James* out of our own mouthes will inform us, that the least part of our selves gives the loudest report; *The tongue is a little member, and boasteth great things;*
This

This is the instrument of glory, and is so interest in the quality it expresseth, that in the Original it is taken for it, *Cavod* signifying both glory, and the tongue (by the authority of no lesse Rabbines then *Iacob* and *David*,) as thereby intimating, that the chiefest glory of man is in his tongue. If the soul be puffed up with haughtinesse, it is the tongue that speaketh proud things, and when the thoughts are conspiring in a mutinie, and close rebellion, at last they burst out, *With our tongue we will prevaile, who is Lord over us?* Neither do we find it more forward in their fault, then peculiar in their punishment; when proud *Nimrod* by the madness of ambition thought to reach heaven by his tower of *Babel*, the confusion of tongues was his punishment, that wherein he had before so vainly domineerd, he should not now be understood; and the damned *Rich man* in the Gospel, as if his tongue had been chief actor of his arrogancy, complaineth most of that in the punishment. *Send Lazarus to coole my tongue, for I am tormented in this flame;* And justly may it be tormented in hell, that did so torment others here on earth; you will easily admit the congruity of the judgement: if you consider how we are tortured with any mans boasting, and if we cannot almost with the same patience endure our own reproaches, as anothers selfe praises; *σπαρτε με*, cries their fellow in *Menander*; he kills me with bragging, *λέπτε γινομαι*, I grow lean in his company; And yet it is not altogether unpunished in the very offence, whilest we argue every man is most defective in that vertue, which he most

Quod hominis dignitas & excellentia nulla alia re magis cognoscitur quam oratione Pet. Martyr

2. pag. 4.
Gen. 49. 6.
Psal. 30. 12
& 108. 1,
Psal. 13. 3.
V. 4.
Gen. 10. 9.
& 11. 4.

Quoniam dominatio imperantis in lingua est, ibi damnata est superbia, ut non intelligeretur jubens homini, qui non luit intelligere, ut obediret Deo jubenti.

Aug. de civ. lib. 16. cap. 4.
Luk. 16. 24.
Greg. Moral. lib. 1.
Citatus à Plutarcho.

royall, which he that is afraid to do, must do that which is hard to be done, that is, be so far from proclaiming his charity, that he must not know it himself; the *left hand must not know what the right hand doth*: But to do it therefore that others may know it, we may note the danger thereof by the penalty, denounced from the mouth of Christ against these, (a) *Animalia gloria; Verily I say unto you, they have their reward*: which is no more but a blast of vain praise, and when they have this, they have no more for ever to receive, or look for besides: it is their last reward, their final recompence: so bad a bargain do they make to sell their good deeds at so cheap a market, and for the light breath of worldly praise, *which is but for a moment*, to deprive themselves of a far more exceeding and eternal weight of glory.

Verse 3.

(a) Tertul.

2 Cor 4.7

No question, our Apostle was well acquainted with these and the like ill consequences of boasting, that made him so backward in the attempt, & yet he had in himself the true foundation & substance of glory: he was called to his ministry by a new Ordination; *not of men, nor by men, but by Jesus Christ*: and by him not being in the dayes of his flesh, when the rest were called, but in the full Majesty of his glory: vouchsafing them, as to be the Preacher unto his conversion by an audible voice from heaven; so to be the Great Bishop to ordain him a Preacher, and an Apostle, a teacher of the Gentiles: and that no solemnity might be wanting here, instead of a white robe, he is invested with a shining light: he was caught up to Paradise in the time of his mortality, to be an eye-witness

Gal. 1. 1.

1 Pet. 2. 25

1 Tim. 2. 7.

Acts 9. 3.

2 Cor. 12. 4.

Colos. 1. 12 *witnes of the heavenly Canaan; of the inheritance of the Saints in light*, and obtained alone after Christ, the authority of coming down from

Videmus quanta majestas in ejus scriptis extet, quanta altitudo emineat, quantum pondus subsit, quanta vis se preferat; fulmina denique sunt, non verba; Calvin in 2 Cor. 11. 6.

Adv. Marcion. lib. 5.

And to make up his preheminance, if we beleeve *Tertullian*, he wanted not a prediction of the holy Ghost, in that prophetick blessing of dying *Jacob* to his youngest son, *Ben-*

Gen. 49. 27 jamin shall ravine as a wolfe, in the morning he shall devour the prey, and at night he shall divide the spoyle; Paul was of the tribe of *Benjamin*, in the morning, the forepart of his age, worrying and devouring the flock of Christ, persecuting the Church; in the evening, the declension of his life, dividing the word, a *Doctor of*

1 Tim. 2. 7 the Nations. And moreover, he was challenged to give an account of himselfe by the false Apostles, which might not more encourage his boasting then excuse it. Then besides too, the *Corinthians* who more regarded their reputation then their edifying, must have something to *Chap. 5. 12 glory of in his behalf*, for the outward appearance; so as now to hold his peace would be a scandal unto his profession, and be interpreted not so much modesty as guiltiness: Lastly, God was the Author of his singular endowments, and not to acknowledge them to his glory were a kind of sacriledge, a crime little lesse then to deny them; And yet all this would scarce rack our Apostle into the commending

of

of himself, although it were now so main a part of his function; Peradventure, the *thorn in his flesh*, was that which so awed him with the remembrance; the messenger of Satan that was sent to buffet him, lest he should be exalted out of measure; vain glory was the last of his sinful enemies, that was to be destroyed; and which after so many victories over the world and the flesh, nay after the triumph over death and the grave, remained yet behind to be encountered; and so doubtful was the contention with this sin, that had he not been beaten, he had not conquered. *Cupido gloria etiam sapienti novissima exiit*; it is the last affection that even a wise mans layes aside; and therefore Plato fitly stiles it, τελευταῖον χιτῶνα ἢ ψυχὴν πικρὸν ἀποθέσθαι, the last garment which the soul putteth off, or as Charron no lesse fitly renders it, *chemise de l'ame*, the skirt of the soule, which like that of Nessus bequeathed to Hercules, is hardly pulled off, till it fire and consume us; *Calor est omnis affectus*, sayes the knotty Father in his riddle *de pallio*, every passion is a kind of heat; but when it is once tanned, or kindled into affectation, it breaketh forth into the flame of glory; every passion is violent, intractable to reason, but this by a certain excellency and sovereignty in mischief, overmasters these passions, and possesseth the Monarchy in man. Even conquerours themselves that left nothing to be subdued, were *solâ gloriâ minores*, captives to ambition, and the greatest conquerors, the greatest slaves: like an imperious wife to some impotent great man, nothing can be done without her consent, and the miserable husband cannot

Chap 12.7
O venenum
quod non
curatur nisi
veneno! &
antidotum,
quasi quod
de serpente
conficitur!
Cyc. Aug.
de verb.
Ap. Ser. 3.
Dicerat tot
pericula
tormenta,
Gyalia ma-
la, nec dum
tamen subi-
gerat peni-
tius super-
biam: imò
adeò anceps
illi certa-
men resta-
bat, ut vin-
cere non
posset nisi
colaphis
casus Calv.
Tacit. hist.
lib. 4. vid.
Lippii notæ
Char. de
Sagesse lib. 1.
cap. 20.
Tertul. de
pallio verū
cum in af-
fectionem
stabellatur,
jam de in-
cendio gloria
ardor est.

Biblioth
patrum:
ham. de
van glor.

Herba Sar
dinea si
edulio fue
rit, vefcen
tibus ner
vos con
trahit, ri
du ora di
ducit, ut
qui mortem
appetunt
veluti ri
dentium
facie inte
reant
Solini poly
hif. cap. 10
Salvian.
de Gab.
lib 7.
Plautus.

cannot choofe but obey her, how unreasonable
foever; ἐν παντί γὰρ ὀπτιδευματι περιφίσταται;
as *Antiochus* elegantly deciphereth it; it belea
guers and undermines all our actions, our
words, our intentions; if it cannot allure us,
διὰ τιμῆς ἐπαρεῖ, by the proffer of honours, it
far more prides us in contemning them, by a
ſhew of equanimity, and taking pleasure in the
repulſe; if not to flaunt it in the vanity of gor
geous apparel, it ſets upon us by neglecting it;
if not to flouriſh in eloquence, it makes us proud
of ſaying nothing, by conceiving our ſelves
wiſe in that ſilence, ἐπὶ μὲν ἢ ἄλλων παθῶν.
&c. In other ſins and perturbations, we apply
our ſelves to convenient remedies; we faſt, we
grieve, we pray againſt them: But here we
are contented to be deluded, and tickled to
our deſtruction, and like thoſe that have eaten
the *Sardonick* herb, even hang our ſelves a
dying: Nay oftentimes thoſe very devotions of
faſting and prayer, become the fuel of this miſ
chief, and like wholeſome cordials to ſome
venemous creatures, are converted into the na
ture of its poiſonous conſtitution: Againſt ſuch
a perillous and intruding evil, who can be wa
rie enough; *vix caret cum etiam caret*, the ni
ceſt caution may be overtaken. And yet ſee
the prudent induſtry of our Apoſtle, who ha
ving formerly ſmarted for this fault, was ac
quainted with the danger, and labours to avoid
it: like a mindſul Pilot, that having once ſplit
his veſſel on ſome unknown rock, from the do
ctrine of his loſſes hath learned ſo much expe
rience, as to prevent it in a ſecond paſſage:
So our Apoſtle being forced to commend him
ſelf;

self, rather then that commendation shall exalt him into a vain conceit of himself; by a vertuous use of necessity, he will abase himself in his boasting; he will not begin without many Prefaces of befooling himself, and if he do, it shall be but *μικρόν τι*, but a little while, as *Chap. 11. 16.* though he assumed another mans person, and would straightway lay it aside: and when he does, it shall be in his infirmities, where his very glorying is humility: If I must needs glory, I will glory, &c.

THe shame of the worldling is the grace of *Second Part.*
 a Christian, and what the natural man scoffes at as foolishnesse, the beleever wisely adores: *Non pudet quia pudendum est*, was the pious obstinacy of *Tertullian*, to account the chiefeft glory in that which the world derided, when the Apostles are beaten before the Councel, as if the punishment had been their felicity, by a new maxime of their Master, they departed glad of their suffering, esteeming it honour sufficient for their rejoycing, that *Acts 5. 40. Verse 41.* they were counted worthy to suffer shame for his Name. Me thinks here the hardy Stoick might almost perswade you he were a Christian, and with lesse wonder be beleaved, that he is happy in his torments; were but his conscience as good as his patience, and did he not seem more without reason, then passion; And yet if you look more nearly into him, you shall find that courage of his rather a resolution, then practice, and not so much his exercise, as his study; and you shall find *Paul* as far exceed him in the agony of his sufferings, as in the

Chap. 11. the purpose and intention; *hunger, cold, thirst,*
 verie 27. *nakedness, labours, watching*; these are the arguments of his Philosophy, and he maintains the truth of his profession, not so much by disputing as suffering. So as if he *deserved not to be*

1Cor. 15.9 *called an Apostle, because he persecuted the Church of God*: by the preheminance of his afflictions, he deserved chiefly to be called an Apostle, as being thus persecuted for the Church; It was the cognizance Christ set on his disciples, that they should *be hated for his name*; and without this, they could not obtain his signal blessing on the Mount; even that which is presented with the greatest emphasis: *Blessed are ye, when men shall revile you, and persecute you,*

Matth. 5.
 11, 12.

and shall say all manner of evill against you falsely for my sake; rejoyce, and be exceeding glad, for great is your reward in heaven: Inasmuch, as the false Apostles by opposing and traducing him, unwittingly fulfilled the prophecy of our Saviour, and became themselves the arguments of his true Apostleship, and yet give them leave to wonder at this strange induction; That he should prove the dignity of his calling by mustering up his disgraces, and vindicate his reputation by laying on greater aspersions; such a circle of calamities who would not rather interpret the brands of an offender, then the marks of an innocent? and ascribe his escape (rather then delivery) not so much to the divine protection, as the infelicity of perishing? If to be rescued from such desperate hazards, should be an evidence of his integrity; why not rather of his guiltiness to have so often incurred them? Each flouting

Pagan

Pagan at least will tell him, he discredits his God to make miseries the reward of devotion, and the guardon of Religion to be only more then ordinarily wretched; what reserves he for his vengeance, that does this in his mercy? what for his enemies, if thus to his friends? he either cannot, or will not succour them; and is therefore impotent, or unjust. But the afflictions of the righteous in all ages of the world, convince this stale Atheism, & by the custom of their sufferings, have now made it a doctrine to be good, & unfortunate, so as it might well appear by this character, that he was Gods beloved, to be thus persecuted, and reviled, τὸ ὃ θεῶν ὑπολαβάνειαι βοηθεῖν τοῖς ἀδικημένοις, says the great Philosopher; the divine Majesty is wont to befriend, & favour those that suffer injuries. Nor doth he evermore exalt his saving mercy, then by the humility of his compassion, in relieving the distressed: witnesse his own so many promises of deliverance in troubles; and never any so eminently accomplished, at the expence of so many miracles: And might not *Paul* glory in those infirmities that were supported by omnipotence? That so weak a vessel, so cracked and bruised with afflictions, should thus valiantly hold out against all the encounters of adversity? who could be so impious as not to acknowledge the assistance of a deity? who so rigid as to expect other proofs of his innocence beyond his life? *Inter tot pericula non servassent illum dii, nisi sibi servassent*: The heathens could construe such strange deliverances to be the immediate work of a deity; One of their own Poets did intimate no less, when bringing *Æ-*

Ecce pars vestrum & major & melior ut dicitis, egetis, algētis, opere, fame, laboratis, & Deus patitur, dissimulat, non vult, aut non potest opitulari suis. Ita aut invalidus, aut iniquus est. Min. Fel. Octav. A. ist. r her. lib. 2. cap. 7.

Virgil. Ænead. lib. 1.

- near into a tempest, he could not deliver him without raising a god, *Neptune* must appear, and gravely checks the rude winds into a civil submission: But if you will see a danger indeed, beyond the fiction of a Poet. Behold our Apostle in that navigation, exactly portrayed by an Evangelist; *Acts 27. When the time of sailing was already past*, and the Sea lightened of her burthens, had now as it were licence to be outrageous; Their first lanching forth was in despaire, the winds were contrary; and *tempestuous Euroclydon* by the order of that Season, had the tyranny of those unruly dominions; unto whose usurping violence, the Pilot is forced to surrender his office, and losing his art in astonishment, commits all to the merciless billowes; The companions of this voyage were a great part of the calamity, *souldiers and prisoners*; No place of doubting here was left, save in the variety of perishing; either to be split on the rocks, or ingulphed in the *quick-sands*. Their onely refuge was to undoe themselves, by *lightning* the Ship of her lading, so as they left nothing to be cast away but themselves; Their munition too being now grown dangerous, and their *tackling* only able to profit them, in being throwen away. And yet they did but begin to be lost in the dammage of their goods; for *πᾶσα ἡλπς* (sayes the divine Historian) *all hope of their safety was taken away*. Onely a three dayes darknesse was enough for the seventh plague of *Egypt*, which though the least of these evils, is exceeded here too; *No Sun or star in many dayes appearing*, nor affording this lamentable comfort, to know the place of their perishing
- Acts 27.9.
- V.14.
- V.15.
- V.17.
- V.18.
- V.19.
- V.20.
- Exod 10. 21.
- V.10.

perishing : To paint out the perill in its lively Verse 30.
 extremity, the Marriners were afraid ; those
 leaguers with death , and play-fellowes with
 danger ; and *under colour of casting Anchor*,
 would have stole away in the boat : All this
 while too , that they might not only be afraid,
 they tormented their bodies with a *fourteen* Verse 33.
dayes abstinence, as if in the expectance of
 death, they had forgotten to live. In the mid-
 dle of this extremity, our Apostle dares pro- Verse 12.
 phesie a deliverance ; but see how it is accom-
 plished : Their safety must be contrived by a
 shipwrack, and the breaking of their vessel by a Verse 41.
 lucky disaster, is the only method of their
 escape ; for *on boards, and broken pieces of the* Verse 44.
ship, they escaped all safe to land : And who can
 deny now that *Paul* is Gods charge, to whom *Quis neget*
 ruine it self becomes a preservation ! Had he *diis cura*
 remained unshaken in prosperity, how had he *esse, propter*
 known, or the world by him, the mystery of *quem fuit*
 the divine protection ? which appeares not so *innocens,*
 cleanly in a settled tranquility, as when we *ruina ?*
 are pressed out of measure, and despaire even *Martial.*
 of life : Then is the time for him, with whom *2 Cor. 1.*
 all things are possible to work a deliverance be-
 fitting himself, that he alone may have the
 glory. And to this end, you may please to
 observe, how the Father Almighty taketh plea-
 sure in the infirmities of his children, and hum-
 bleth his Majesty to the safeguard of those that
 are most destitute of meaner succour. *When my*
Father and mother forsake me (sayes the Psal- Plal. 27.10
 mist) *then the Lord careth for me* : as if he stay-
 ed for that opportunity of defection, to endear
 the favour of his adoption : so in the minority
 of

of *Abrahams* posterity, he was familiar with his people, *when Israel was a child, then I loved him:*

Hof. 11. 7. But being multiplied & grown numerous, he withdrew his presence from them. So in the infant state of the Gospel, miracles, visions, and revelations, maintained a commerce between heaven and earth, whereas in the elder time, as wealth and worldly pomp increased, those gifts and graces discontinued.

Psal. 147. 9. So the young ravens, and the hungry are filled with the riches of his bounty, when the rich *Luke 1. 53* (like *Midas* with his golden penury) are sent empty away. But if you will awhile attend the

Minutiora quæ maximus artifex de industria ingeniis aut viribus ampliavit, sic magnitud. in mediocritate probari docens quemadm. virtutem in infirmitate. Tertul. lib. 1. adv. Marc.

greatest workman in the meanest of his works; with delightful wonder you may behold him, *Maximum in minimis*, no where more admirable than in things of the smallest mo-

ment, and oft times lodging rare endowments in the most despicable creatures; as if from the very contempt of their littleness, he would increase our admiration; For instances, the Scripture will readily furnish us, that one place alone in the *Proverbs* will do it, *Ch. 30.* where the wise man tells us, *There be four things which be little upon earth, but they are exceeding wise; so wise in the judgement of Tertullian*, that he chooseth some of them to confound the proud wisdom of man, daring him to imitate, if he

Prov. 30. 24.

In his tam parvis atque, tam nullis, quo ratio? quanta vis? quam inextricabilis perfectio? Galin. lib. 11, cap. 2.

can, *Apum adificia, formicæ stabula, aranea telas, bombycis stamina*, the architecture of the Bee, the granary of the emet, the lawn of the spider, the loom of the silk-worm;

silk-worm; whose curious industry may cate-
 chise any (not worse then an Infidel) to give
 God the glory of such perfections shining in his
 darkeſt creatures: But farther yet, you may be-
 hold them not onely the objects of his boun-
 tie and wiſdom, but the instruments alſo of his
 power, and juſtice; when to plant the *Iſrae-* Exod. 23.
lites in Canaan, he provides them an armie of 28.
 Hornets to marſhall their way, and proud
Pharaoh in his own dominions acknowledgeth Exod. 8.
 an overthrow from lice and frogs: The Oxe
 goad, and the jaw bone are exalted into the
 activity of a conqueſt, and but the ſound of the Joſh. 6. 20.
 Rams-horns is engine enough to call down
 the walls of *Jericho*: So the ſcorn of man can
 triumph over man to the glory of God, and
 the vileſt creature armed with the divine ju-
 ſtice, becomes the revenger of humane rebel-
 lion. Thus hath God choſen the weak things of
 the world to confound the things which are mighty, 1 Cor. 2.
 and baſe things of the world, and things which are 27. 28.
 deſpiſed hath God choſen, yea and things which are
 not to bring to nought things that are; that no fleſh Verſe 29.
 ſhould glory in his preſence. So when he would
 make uſe of fit meſſengers to declare his will,
 it became his omnipotence to make choice of
 the moſt unlikely Agents: to put his trea-
 ſure in earthen veſſels, that the excellency of the 2 Cor 4. 7.
 power might be of God, and not of them. Slow
 tongued *Moses*, rude *Amos*, ſimple *Peter*; unto
 theſe he vouchſafes his preſence, conference,
 revelations, and makes them fit for employ-
 ment, by employing them; leſt more faſhio-
 nable undertakers might rob him of his glory,
 by fixing the peoples eye no higher then their

- own worthinesse: Of which danger we have a double example in *S. Paul*, who on a little more then ordinary manifestation of his virtues among the *Barbarians*, was twice mistaken for a God. Once at *Melita*, for not falling down dead at the viper, as though to outlive the sting of that Serpent; he must needs be immortal; And before that at *Lysra*, where his eloquence accused him into Mercury; and having easily perswaded them he was a God, could scarce make them to beleieve he was a man: but their zealous idolatry will needs abuse him with sacrifice. And he knew how dangerous it was, to rivall with the Almighty in glory, by accepting that horrible courtelie. It was the flattery of others, that made *Herod* guilty of blasphemie, in that overstrained complement, (*The voice of a God, and not of a man*) and yet he is faine to recant it himself by dying: the wormes by a mortal demonstration soon confute his divinity, and without the help of a Surgeon, present him an unfeigned skeleton before the eyes of his kind murtherers: So that you see this outward basenesse and infirmity was necessary in our Apostle, to raise the conceits of his beholders unto the true Authour of his miracles. But though God magnify his power in the weakness of his creatures, would you beleieve that he should practise this strange mystery on himself, and that he should magnify his power by his own infirmity? And yet behold the eternal Son of God effecting the wonder of our redemption in the form of a servant, and triumphing over Satan in the infirmities of our nature, assuming the likeness of our sinful flesh, that
- Acts 18. 4
- Acts 14. 11.
- Acts 13. 22
- Verse 23.
- Phil. 2. 7.
- Rom. 8. 3.

that he might condemn *sin in the flesh*, and by *tasting* of death himself, *(swallowing up death in victory)*. And might not *Paul* glory in his infirmities, that were enabled by the sufferings of his Saviour? To be like great personages even in miseries is a graceful adversity. How proud is the souldier of that wound that resembleth him with his General? almost thanking his misfortune for advancing him to so worthy a danger: And can he lesse exult in his sufferings, that *bears in his body the marks of the Lord Jesus*? Besides, it may seem too that God himself alloweth this honest ostentation in his servants; when by the consent of Schoolmen, all the Martyrs shall appear in the Church triumphant, bearing the signes of their Christian wounds about them, as if so many speaking testimonies of their godly courage, that what here they endured in behalf of their Saviour, may be there an addition to their glory: And how eminently shall his body then glister with skarres, that left here no place for a new wound? that by a valiant emulation did not so much imitate, as repeat our Saviours sufferings, ! *In stoning, in whipping, in watching, in fasting, in perils of his own nation, in perils among the Gentiles, in perils in the City, in perils in the wilderness; in being haled from one Magistrate to another, from Lysias the chief Captain to Felix the Gouverneur, from Festus to Caesar: in being falsely accused, and pronounced innocent by his Judges: nay to make up the resemblance, he wanted not a blow from the High-Priest, nor an Ecce homo! behold the man; so as he may be well applauded with*

Heb. 8. 9.
1 Cor. 13.
54.
Eo de honestamento corporis maxime laetatur: ut de Sertor. Salust.
Gal. 6. 17.

Verse 25.

Acts 23. 26
25. 12

Salvian de that elogic of Salvian, Singularis Domini prae-
Gub. lib. 3. rursus imitator! An excellent disciple of a singu-

lar Master; that walking in the steps of his leader, hath made him plainer as it were, and more significant by his footing: and may well bespeak your imitation, as he did sometimes

1 Cor. 11. 1 the *Corinthians*; *Be ye followers of me, even as I*
Application also am of Christ: By the example of his suffer-

ings, we are summoned to a warfare, and who would refuse to follow his Captain in that way, which he hath traced out by his own blood! Our fighting is suffering, and who is so weak but can do this! nay weakness is our

Chap. 12.
10.

only strength, for when we *are weak*, then *are we strong*: The mind is more able to endure the encounter, when its domestick enemy the flesh, is brought into subjection; and by the discipline of a strict life, is taught more readily to obey her injunctions. In bodily diseases when the sickness is in its vigour, τῇ λεπ-

Aphor.
Hippocr.

τοσότητι διαίτη ἀναγκάσθων χρῆσθαι, saith the great Physician, a sparing diet is mainly requisite, that the strength of nature may be wholly employed on the maladie; and it is no less important in the conflicts of the soul, which becomes more vigorous by abstinence, as thereby uniting her forces, and refining her self from the earthly contagion. Ἀυτὴ γὰρ ἡ λύμπρα νίκη (saith St. Chrysost.) This is a resplendent victorie, this

Chrysost.

is the triumph of the Church, thus the devill is vanquished whilest we are afflicted, and takes the foile by our miseries: by our fasting he is made hungrie, by our thirst he faints: chafed he is by our persecution, and disarmed by our nakedness. Thus is the Lord of Hosts pleased

to fight his battel by our infirmities : and from the victorie of our sufferings to erect a trophie to his glory. Even so Lord ! evermore arm us with thy self against all assaults of sin and Satan, that by the power of thy Cross and Passion, we may advance thy glorie here , against the kingdom of darknesse ; untill by the power of thy resurrection, we shall be advanced to thy Kingdom of glorie : For thine is the Kingdom, the Power, and the Glorie , for ever,
A M E N.

C 4

SERM.



S E R M. II.

J O H. 12. 42.

Nevertheless among the chief rulers also, many believed on him; but because of the Pharisees, they did not confesse him, lest they should be put out of the Synagogue.



Nothing is more incredible to the depraved nature of man, then the mysteries of his salvation: He could easily beleieve the father of lies in the plot of his captivity, but can hardly beleieve the God of truth in the counsel of his deliverance: To perswade so strange a conceipt, the Almighty must take paines with his creatures; and that word which onely spake mans creation, must himself be-
 Luke 18.8 come man to preach his Redemption: But *shall the Sonne of man find faith on the earth?* behold
 Jch. 1. 11. the barbarousnesse of infidelity! *He came unto his own, and his own received him not:* and yet the main business of his doctrine, was to exhort a beleefe, and that doctrine canonized with miracles, the infallible testimonies of a deity: such miracles as were not so much the labour, as the property and emanation of his person;

person; nor were wrought by the dispensation of a greater power, but by his own vertue and authority, which was common to the fellowship of the Trinity, in which he was not the instrument but the partner, and differed from his Father not in power, but in the order of working: which the devils by a sharper Philosophy perceived to be above the contrivance of nature, and as if by preaching the Gospel of our Saviour, they would condemn the stupid Jewes, usurp *S. Peters* very confession; *Thou art Christ the Son of the living God*. But this degenerating stock of *Abraham*, children of his flesh, Not his faith, in a Sceptick madnes, will neither credit their ears in the words of our Saviour, nor their eyes in his mighty deeds: which *Isaiah* in a prophetick rapture foresaw and wondred at; *Who will beleieve our report, and to whom is the arm of the Lord revealed?* where, had they not bin punished with dulnesse, the prediction of their unbelief might have taught them to believe the *Messiah*; their unbelceef being there foretold as a token of the present *Messiah*; But their voluntary obstinacy, that refused to apprehend their Redeemer; by the congruity of Gods justice, suffers the necessity of so untoward a refusal, the perverseness of their understanding is revenged with the impossibility of understanding: whilest, (as I may have leave to speak) by an admirable impostume of the divine judgement, the light of the world appears darknesse to their soules; the bread of life

*Zanch. de
trib. Elo-
him. l. 3 c. 3*

*Vid. Iud.
viv. in 9. de
Civ. Dei.
cap 21.*

*March. 16.
16.*

Isai. 53. 1.

Etiam hoc eorum voluntatem meruisse respondeo; sic enim eo excæcat, sic obdurat, Deus deferendo, quod occulto iudicio facere potest, iniquo non potest. Augustin: in v. 40. Accidentale est verbo Dei quod homines excæcat; verum id hominum malitia imputandum est, quæ vitam convertit in mortem. Calvin. in eundem loc.

life yeelds the favour of death, and the rock of salvation becomes a stumbling-stone to their ruine: Neverthelesse all were not tainted with senseless contagion, but many exempted, whose rare preservation might publish at once, the power and compassion of their Redeemer, being not only those of the vulgar rout, which out of a customary lightness are apt to embrace any uncouth novelty, but men of a deeper reach and capacity, the politick and reserved nobility, whose faith was as wonderful as the others incredulitie: Among the chief rulers also, many beleevd on him.

Part. 1.

WEl might the Evangelist imploy this emphatical rhetorick, to expresse so strange an occurrent. *Great men are not alwayes wise, but less usually religious; the pomp and splendour of their estates, being incompliable with the humility and retirednesse of devotion. Have any of the rulers or of the pharisees beleevd on him?* was the insolent demand of the Pharisees; accounting such rudeness and weakness of judgement, only besetting the ignorant people: Neither hath any age been so happy as to contradict this wretched position; as it is easie to observe through the whole course of the Gospel, where baseness and poverty are so much the portion of christian professours, that the Apostle takes it for granted; *Hath not God chosen the poor of this world, rich in faith, and heires of the Kingdom?* even so, it seemed good in his sight, to hide those things from the wise & prudent, & to reveal them unto babes: to leave the proud like the Mountains of Gibeon, without any dext or ran upon them; and to send his springs into the valleyes, to fill the lowly

1 Tim. 2. 5.

Mat. 11. 26.

2 Sam. 1.

21. vid

Bernard

super Cant.

serm. 54.

Phil. 104.

10.

ly with his blessings. Thus, we find the simple shepherds early visited by the day-spring from on high, *The Glory of the Lord shone round about them*, as it were the morning beams of the Son of righteousness; and straightway they in a pious gratitude make the report as large as their joy, rejoicing others, as the Angel did them, with the good tidings of a Saviour; whereas *Herod the King*, vainly fearing a rival in his temporal Kingdom, with furious subtilty, attempts to assassinate the King eternal, at his first appearing in flesh: and how earnestly he intended it, the bleeding innocents are so many witnesses; whose lives must be sacrificed to the rage of a tyrant, because they are neare in age and voisinage to Christ. To hold on the parallel, we finde on the one side, the despised people flowing to Christ from every quarter, *Galileans, Samaritans, Publicans, Fishermen*; such are the men that *hear him gladly*, cry up his miracles, admire his doctrine, celebrate his triumph with solemn procession; when on the other side *οἱ ἀρχοντες*, the rulers are plotting together against the Lord, and against his anointed, rejecting the counsell of God against themselves, and hindring others that would embrace it: not suffering so much as the little children to cry *Hosannah* in the temple, although the stones were ready to proclaim him, having given such evident proof of his God-head, in the raising of *Lazarus* from the dead; a miracle so fully miraculous, as might have even softened hearts of stone, and did no less wonders in many of the inferiour rank; whom of stones raised up children to *Abraham*: but yet is so farre from

Luke 2. 9.

Dum temporalis regni emulatur angustias, aeterni Regis orbem molitur extinguere
Chrysos.

serm. 152.

Mar. 2. 16.

Chap. 7. 47

Luke 15. 1

Mar. 12.

37.

Luke 13. 7

Joh. 7. 40.

Mat. 15. 31

V. 12. & 18

Psal. 2. 24

Luke 7. 30

Mat. 21. 15

Luke 19.

40.

Vel lapideae

corda move-

buntur.

Cal.

Chap. II.
47. 53.

Chap. II.
50.

Chap. 12.
8. II.

ΩΙΤΟΥ &
ΛΥΞΕ & ΕΝ
ΦΥΓΕΝ ΔΕ
ΧΙΡΗΑΣ.
Adonius.

from converting these Rulers, that this alone doth exasperate their utmost fury : so that now wholly losing their patience, they cannot expect his doing any more good works, to defer his passion; but from that day forth take counsel together, how they may act the most horrid wickedness with the greatest solemnity. O the desperate madness of hardened impiety, that emboldeneth poor flesh to confront the Almighty, in the most signal acts of his power ! so little regarding the power of his wrath, as not fearing to provoke it by the murder of an innocent person. But carnal policy startles at nothing that may promote her worldly interests; and is not ashamed to profess it, in the face of a Council, where *Caiaphas* the President, clearly resolves it; That the peace of a Nation is cheaply purchased by one mans destruction, be he never so righteous; it matters not, that; if the Common-wealth cannot otherwise be preserved. And in order hereunto, the life of *Lazarus* is put to the vote too, *because that by reason of him, many of the Iewes went away and believed on Iesus.* Unhappy *Lazarus* ! that having escaped one death already, is now in danger of another from the Rulers; and for no other fault, but that he received the benefit of living again by a miracle : which, how it sped with him, as we cannot learn; so for Christ, as sure we are, the conspiracie ripened into execution: wherein we find the Rulers still, are the principal agents; as if by the priviledge of their authority, claiming the precedencie in so transcendent a wickedness; And that they might more then crucifie him, they aggravate his torments

ments with ridiculous blasphemy ; *If he be the* Mat. 27. 42
King of Israel , let him now come down from the
Cross, and we will beleeve him ; as if their en-
 vious dispositions suspecting the benefit of their
 cruelty, would hinder the redemption of man-
 kind by his blood , and could only beleeve on
 him, when they have made him no Saviour :
 And yet if their charity can with patience be-
 hold them after so odious a fact , you shall find
 their constant malice tormenting him after
 death , with barbarous indignities. They de-
 fame him to *Pilate* by the term of *Deceiver* , as if
 his miracles were but so much imposture , to
 delude the people ; They secure his Sepulcher
 with * double munition , impiously suggesting
 their own absurd phancie of his being *stollen a-*
way, thereby to discredit his professed doctrine
 of rising from death : The truth whereof how
 they labour to stifle, appears by their practising
 with the souldiers , whom they prompt with
 large mony to say *he was stollen away*, against the
 evidence of their own senses. Lastly, to fill up the
 measure of their spight ; they persecute him af-
 fresh in his surviving disciples, whom they forbid
 with *threatning and beating*, to preach in his name,
 as if they feared, lest after the rate of so many
 thousands as were converted at *Peters* one Ser-
 mon; themselves should shortly be left alone, as
 the monsters of unbeleef. And for such in ef-
 fect the Apostle reckons them, where he term-
 eth the Gospel such a mystery , as *none of the*
Princes of this world knew, that is , none of those
 whom the world accounts eminent , either for
 wisdom, power, or riches , were called to be
 partakers of it : But if it be true , that none of

* Scaling
 the stone,
 and setting
 a watch,
 verse 66.

Mat. 28. 12

Acts 4. 17.
 &c.

Chap. 5. 40

Chap. 4. 4.

1 Cor. 3. 8

(i. e.) Enim

qui inter

homines

vel sapien-

tia, vel opi-

bus ac po-

tentia cae-

teris prae-

stant. Beza

Anst.

that

that quality are admitted, how shall this of my text be verified; that among the chief Rulers many beleeved? None, and many, are such *αὐτάρκτα* as can no more stand together, then light and darknesse; To reconcile this seeming repugnance, we are by many to understand, but some greater number of beleevers, then could be expected from men so dignified: As such, they were many, though few, if compared to the residue of unbelievers: and thus, it will be no hard matter to accord the Evangelist with the Apostle, who intended not by his negative to exclude all great ones from being converts, but onely to imply; that so it was for the greater part, they were generally such non-proficients in the School of Christ; that he holds it no wrong to charge them all with common ignorance: So did our Saviour in the like case, where he saith indefinitely, that mysteries are *hidden from the wise and prudent*, because so few attain unto them; and so the Baptist speaking of Christ, saith, that *no man received his testimony*, that is, no man after a sort, considering the number of those that rejected it: Although some were known to receive it, and the next words evince as much; affirming of him that *hath received it, that he hath set to his seal, that God is true*; And that S. Paul had no other meaning, his words before do clearly manifest, where he wills the *Corinthians* to *make their calling*, that *not many wise men after the flesh, not many mighty, and noble, are called*; if not many, then some he denies not; or he should have spoken contrary to his own experience: The Deputy of *Cyprus*, *Sergius Paulus* the Judge of *Athens*, *Dionysius*, divers

Piscator,
observ. in
1 Cor. I.
26.

Mat. II. 25.

Ioh. 3. 32.

Cor. I.
6.

Acts 13. 7.

Acts 17. 34.

divers of the nobler sort at *Berea*, besides some others of *Cæsars household*; were as so many trophies of his powerful ministry: But however, give him leave to complain of the rarity of noble *Profelytes*, that found among them such ill successe of his best endeavours, which in *Felix* the Governour wrought only a trembling instead of beleef; that is, no more then is in *devills*; and from his successor, the noble *Festus* obtained the censure of learned madnes; and but almost perswaded the King *Agrippa* to be a *Christian*. And yet these may pass for sober Infidels; compared to those in the ages following; to wit, the *Roman* and *Grecian* Emperours, who being transported with arrogant madnes, practised all the feats of cruelty during their tyranny, to the suppression of religion, as *Constantine* most justly complains of his ungodly predecessors; the cruel Authors of that Decad of persecutions, which they wrote in such bloody characters; that but to read them in the Church story is a kind of martyrdom to those that have any bowels of compassion. And if the justice of time had not canceled such dismal monuments of impiety, you might be yet more distinctly informed by the wicked industrie of *Domitius*; who (as *Lactantius* relateth) heaped up seven volumes containing the salvage edicts of Princes for the punishment of Christians: Since whom, the mightiest Monarchs on earth, by the seducement of *Satan* and *Mahomet*, are to this day the more professed

Phil. 1. 12.

Acts 14. 19.

Iam. 2. 19.

Acts 26. 24

Ver. 28.

Ἐπὶ τοῖς Ἰσταν καὶ τῶν ἀλλοθῶν λόγον διὰς πόρτες. Euseb. de vita Constant. lib. 2 cap. 48.

Domitius de officio proconsulis, libris septem rescripto principum nefario collegit, ut doceret quibus panis affici oporteret eos, qui se cultores Dei confiterentur. Lactant. Instit. 5, cap. 12.

- professed enemies to the Gospel of Christ : you have heard enough of this sad truth, the summe whereof amounts to this ; that the Grandees of the world, are commonly least in the Kingdom of heaven ; which is an hard saying to flesh and blood, and yet no more, then what our Saviour so earnestly pressed, touching the difficulty of a rich mans entrance into heaven :
- Mat. 19. 24. which did so *exceedingly amaze the disciples*, that it put them to enquire of him, *who could be saved* on such terms ? But that which he answered in that case, may serve as well to resolve us here, that though on mans part, the salvation of such amounteth to an impossibility, considering the weaknesse to resist such strong temptations, yet it is feasible with God, whose grace is sufficient for them ; And his grace is not in vain, for in all ages many instances are to be found of Rich and Noble, that were servants of Christ on earth ; and are (we doubt not)
- Mat. 25. 21 *entered into their Masters joy*. But what if many stars of that magnitude, seem to come *short of*
- Rom. 3. 23 *the glory of God* ? we are not therefore to question
- Gen. 18. 25. *the justice of the Judge of all the earth* ; who, as
- Acts 10. 4. *He is no respecter of persons*, so high and low, rich and poor, are alike to him, not one preferred before the other ; but in every condition : *He that feareth him, and worketh righteousness, is accepted with him* : It is only the failing in the duties, that makes the difference ; which is not the fault of wealth or honour, but of the persons that abuse them ; and make *that which should have been for their welfare, an occasion of falling*.
- Psal. 69. 22. As for instance, being taken up with the present lustre of their worldly pomp (which filleth

eth their eyes, as too neere an object,) they cannot discern things spirituall, and remote from the senses; or at least, esteem them little, at so great a distance: *τὰ μὲν γὰρ φαινόμενα* *Merc Trif-*
τίπην, τὰ δὲ ἀφανῆ *μεγ Pi-*
 divinely observed: for the things that we be- *mander.*
 hold, too much content us in the certainty of *cap 4.*
 possessing them; whereas those that are absent, and invisible, beget a distrust in our imaginations, whether they have any being or no, as having no sensible shape, or figure, to commend them unto our capacities. And this seemeth to have been the proper disease of the ruling Scribes and Pharisees; that being immersed in earthly desires, and namely those which the scripture termeth, the *lust of the eyes, and the pride of life*, they were not in case to set their *affections on things above*; for touching the former, the sin of covetousness, that we may see how fitly our Saviour compar'd it to thornes, that choke the seed of the word that is sown, and will not suffer it to grow up, we have in these a clear example, that being present at the delivery of his heavenly doctrine, concerning the soveraigne use of riches, in being laid up for another life, it is said expressly, that being *covetous*, they *derided him*: were so far from receiving his counsel, that they despised him that gave it; and this, because their hearts were forestalled with the worship of their *Mammon*; which kept them from serving a better Master; And who can say then, that *God is unrighteous, who taketh vengeance* on such Idolaters, though he suffer

1 Io. 2. 16.

Col. 3. 2.

Mat. 13. 22.

Lu. 16. 15.

Rom. 3. 5. the God of this world to blind their eyes, and least
 2 Cor. 4. 4. the light of the glorious gospel should shine unto
 them.

Then for the latter, that is, vaine glory ;
 how it raigned in them, we shall need but to
 looke how our Saviour emblazons them ;
Mat. 23. 5. Math. 23. That all their workes they did for to
Accurately be seen of men ; Their fasting, praying and almes
displayed giving, all are levelled at this marke. The eyes
by B Andr. of God will not serve their turne ; but like so
on the 6. many stage-players, they play religion under
verse of the maske of godlinesse ; to entertain the eyes
Math. 6. of men ; get them attire for this purpose, broad-
der phylacteries then were usually worn ; and
larger borders on their garments : as if that
were to keep the law of God more exactly
then others, to have it embroydered on their
apparell ; more sumptuously then the com-
mon people. And yet this hypocrisie, as gross
as it was, might be fine enough to deceive the
more simple spectator ; but that, to prevent
this danger, our Saviour proceedeth in the
discovery ; and layes down such markes, as
none could but see with what spirit they were
acted : for to affect (as they did) the upper-
most rooms, and the chief seats ; to be in love
with publique greetings, and glorious titles :
vers. 6. 7. These made it appeare, what wind it was
that filled their sailes, and that they sought
rather to be honour'd of men, then to be ap-
proved of God. Now what an obstacle this
vanity is in the way offaith, he made it unque-
stionable by that demand, chap. 5. How can ye
Io. 5. 44. beleieve, that receive honour one of another ? being
 as

as they were, such slaves of glory, it was not possible they should be the servants of Christ, but they must part with that which was dearer to them then their soules, that is, their esteem, and fame with the people; In pursuit whereof, *they seeke not the honour that is from God onely* but make a blast of empty praise their *summum bonum*, & mind no happinesse beyond it. Nay rather then faile of this wretched end, they seek the honour that is due to God only; deprive him of his prime-Crown-Jewell; that which of all things, he *will not part with to another*: For what lesse do they, that glorify themselves, instead of God, by a proud confidence of their own excellencies; which was the sin of these Lordly Pharisees; *Who being ignorant of Gods righteousness, & seeking to stablish their own righteousness, did not submit themselves to the righteousness of God.* That ignorance was the effect of their pride, *because they sought to be justified not by faith, but as it were by the works of the law.* And therefore no marvaile if they could not beleieve; when presuming on their works, *ipso suo tumore cecati* (saith St. Austin) that very presumption did so blind them, as to make *them stumble, at that stumbling stone*: (That stone is Christ, they may thanke their pride for so transforming him.) For pride, as it is of a swelling nature, so with the swelling, it darkneth the mind, that it cannot discern the truth; you may hear it from St. Gregory: *Tumor mentis dum inflat, obnubilat*: It is the high mountaine that stands in Christs way, and hinders the influence of

verse 44.

Iuy 42. 8.

Rom. 10. 3

Rom. 9. 33

verse 402.

Moral. l.

23.

his grace; If he offer to heale such men as
 Mark.2.17. these, they are whole enough, and have no
 Revel.3. need of the Physitian; if to relieve them, they
 17. are rich, and abound in goods, and have need
 of nothing; if he speake of freeing them from

the bondage of sin, they are A-
Valles pluvia rigantur ad brahams children, and were ne-
facunditatem quum interea ver in bondage to any man; they.
summi altorum montium That well might St. Austin say,
vertices sicci manent: val- *Superbis Phariseis, vult Christus.*
lis ergo fiat qui celestem The Pharisees pride made Christ
gratia pluviam vult susci- contemptible in their eyes. And
pere. Calv. in 2 ad Corinth then, it is most just with God, to
cap. 12. Superbadaestus est withhold his grace from them
dei contemptus, Aquin. 2.
2a. q. 162. ut 6.

that so scornfully reject it; let even the hea-
 then man be Judge; *Superbus miser indignus est*
miseri corda: The disdainfull wretch deserves
 no mercy; and how much lesse, if he contemn
 the Author of it? which is the formal act of
 pride, as the Schoole defines it: for whereas
 other sins turn from God through ignorance,
 or infirmity, or the desire of some seeming
 good; pride departs from him *eo nomine*,
 that it will not be subject to him, and his rule;
 that we may say of the proud, what St. Paul
 doth of the carnal mind, *It is enmity against*
 Rom. 8.7. *God, for it is not subject to the law of God, neither*
indeed can be; like the sin of Rebellion, which
 is such a turning away from the Prince, that
 it turnes upon him, and fights against him:
 Infomuch, that God is said *ἠμπατικατέρεψς*, to
 Jam. 4. 6. *resist the proud,* As if these did provoke him
 I say 4. 13; more then any; to stir up his jealousy, *like a man*
 & v. 25; *of war: to powre upon them the fury of his anger,*
 and

and the strength of battel; It may well be so judged by the effects; if we consider the works of the Lord, what desolations, because of this sin, he hath made both in heaven, and earth; thundering so dreadfully with his judgements against it, that the foundations of the Mountains tremble withall; It is St. Austins high expression; *In tonas super ambitiones seculi, & contremiscunt fundamenta montium*: The Angels in heaven, that would needs be like the most high, by partaking of his glory, (as if in their devils ambition they would divide the monarchy of heaven) were thrown like lightning from their bright station, into the abyss of darkness, and miserie; And following them, our first parents in Paradise, enchanted with the charme of *Eritis sicut dii, ye shall be as Gods*, soon felt the delusion in their banishment, being condemned to the world, as it were to dig in the Mines: So jealous is God in securing his glory, though it be with the ruine of his most glorious and excellent creatures. And on this accompt, we finde him conferring his graces so strangely, I might say, preposterously; that is, on persons so ungracious, in the eye of man; that Jacobs crossing of his hands on the sons of Joseph, may seem to have been an intended Emblem of this mystery: where God often layes the right hand of his favour, on those that are lowest in the worlds esteem; raising the poore out of the dust and exalting those of low degree, but scattering the proud, (like those that were building the tower of Babel) in the imaginations of their hearts. Suitably hereunto,

Psal. 46. 8.

Aug. cont.
lib. 10.
c. 36.Gen. 3. 5.
Cum de Originis loco
exterminatus
pellitus orbis,
at metallo datur.
Tertull de pallio.Gen. 48.
14.Psal. 113. 7.
Luket. 51.
52.
Gen. 11. 8.

- Isid Pelus.* you may note from *Pelusi*, that in the heral-
Epist 394. dry of Gods attributes ; over the high and
lib. 3. mighty of the earth, τὸ τῆς δεσποτικῆς δυνά-
 τεισιν, he is stiled in termes of distance, and
 imperiousnesse, King of Kings, and Lord of
 Lords, when asto the poore and destitute, by
 more familiar, and respective titles, he delights
Psal. 68. 5 to be called *the father of the fatherlesse, and the*
Judge of widows, Neither is it improbable to
 avouch ; that the Son of God, our blessed Sa-
 viour, would therefore appeare in that despi-
 cable condition, (*The Lord of glory in the forme*
1 Cor. 2. 8. *of a servant,*) either to confound the proud
Phil. 2. 7. thoughts of the haughty in their scornfull re-
 jection, or to prostrate them in embracing so
 humble a refuge : when during the course of
 his mortality, he miraculously restrained the
 glory of his Godhead, that it should not flow
 out into his Body ; was not pleased to win the
 beholders by such ravishing majesty ; And
 but once permitting a glimpse of his divinity,
 in his transfiguration, he communicates that
 heavenly shew onely to three chosen witnes-
 ses ; who must not report the newes of their
 vision, *untill he was risen from the dead* ; whereas
 being to undergo the opprobrious death of
 the Crosse, (as if he would now taske his dis-
 ciples with an impudent faith) he offereth up
 his crucified person a common spectacle to
 all nations ; then flowing together like a
 spring-tide, to the feast of the Passeeover. And
 least the ignorance of any should lessen his in-
 famie, suffers an inscription in the lowdest lan-
 guages of the world ; *Jesus of Nazareth, King*
of

Luke 23. 38
In letters
of Greeke,
and Latin,
and He-
brew.

Jo. 19. 19.

infirmities, so much inferiour to themselves in state, and deportment, and so unworthily exposed to the contumelies of the scoffing multitude; Whose lineage, kindred, and breeding they knew, and grew up with him, in the leasurely degrees of maturity; and yet after all, without the suspicion of heathen idolatry, would thus assent unto the worship of a visible God.

But howsoever, let not charitable admiration betray us into sacriledge, nor our benevolence to these Rulers detract from the mercy of God: who being the prime, and grand efficient in the work of their conversion, may justly exact the solid glory of so great an achievement. It was the unsearchable counsell of his will to ordain them unto life, that *he might make known the riches of his glory on these vessels of mercy*; And having thus decreed the end, he therein included the meanes to attaine it, predestination being (as St. *Austin* speaks) the preparation of devine grace; whereby their soules were organized for the infusion of faith, as their bodies were for the infusion of their soules: and gave easie admission to those speeches, and wonders, which were appointed as the outward motives of their calling: having no ability of themselves, either to meet with that which could affect their phancies, or to be affected with that which they met with all; but wholly depending on a supernaturall assistance, as well for the proposal of such suitable inducements, as for inclining their assent unto him: So then it was the language of
our

Rom: 9:
23:

Augustin:
de bono
perseu:
cap. 45

Alvares de
Auxilis
gratilib.
9,

our Saviour which exhorted them to beleeve, but it was the Spirit of our Saviour which interpreted that language, that *they received it not as the words of a man, but as indeed they were the words of a God*. His humanity administred to the operation of his miracles, but his divinity enlivened them to apprehend those miracles, and thereby wrought in them a greater miracle; to wit, their conversion; Not by the impotent device of perswasion, but by the reall efficiencie of inward vertue, victoriously taming the repugnancie of their wills, and by courteous violence, determining them to an actuall beleeve: without which secret intelligence, many were present at the same excitements, and were not moved to beleeve; *An-*ribus apertis surdi erant, videbant, et caeci stabant. Their suspended senses had not the power to acquaint their soules with the truth of those occurrents. And as this spirituall direction, was diversly communicated, some were induced to beleeve at one Sermon, nay, one saying of our Saviour, and some onely beholding the least of his works, as the metamorphosis of water into wine, When others like unto *Dive's* Brethren, would not be perswaded, though *LAZARUS* arose from the dead. So vaine were the diligence of the Gardiner in planting, and watring, unlesse the Creator by his influence bestow the blessing of encrease, you have heard what benefits God hath conferred on these Rulers, that by the gift of illumination, more highly advanced them above their peeres, then their dignities advanced them

1 Thes. 2,
13.

John 2, 17.
Luke 16.

31.
1. Cor. 3.
7.

them above the people. But will ye hear, what these Rulers returne unto God? They are so far from the endeavour of requitall, that they will not acknowledge his favours, so far from the solemnity of thankfullnesse, that fearing as it were, to be endited of their conversion, they dishonour this his supreme mercy with speechless ingratitude: They received this Christ by the hand of faith, *But because of the Pharisees, they did not confesse him*: which is the silence of these Rulers, and comes next to be published.

*Second part
Heracleon
apud Clem.
Alexand.*

If that distinction in Clemens be right, of a twofold confession, ἐν τῷ πνεύματι καὶ ἐν φωνῇ, The one in beleeving, the other in uttering, they had already confessed him with their heart, and can their tongue then deny the naturall duty of confession? Speech is the delivery of the soule, and brings forth to the life of knowledge those conceptions of the mind, which by concealment had either perished in the womb, or swell'd into an irksome timpany: whose unhappy Bearers may feare in some sense that **Ve pregnantibus* of our Saviour, so as *Pelusiot* expounds it, of those which are onely big with good notions, and cannot deliver them. But what *Aristotle* observeth of other Creatures *μικρὰ πολυγνώταλα ἔσιν*; That the smallest are most fruitfull, because the substance of their growth is consumed in the supply of generation; The custome of mankind hath translated on themselves; among whom many times the least in dignity, more abound in goodnesse: bestowing their vacancie from honours, in the practise of vertue; when the great-ones like
that

*Mat. 24.
19, Isid.
Pelusiot
Epist. lib.
8 217,
De generat
Anim. lib.
1, ap. 8.*

that *Indian* fig-tree (in *Athenaus*) which though of faire and goodly dimensions, yields little fruit, as rioting all its sap into blossoms, so they lavishing out in luxurie, and vaine flourishes, prove barren in the works of pietie. Neither need we be troubled for an instance; If we looke but a little back in story, we finde the unregarded multitude in a publick procession going forth to meet our Saviour; and with trophies of palme-branches mystically precluding the triumph of his resurrection, when these Pythagorean Rulers in a cowardly dumbnesse, suppress their applause, and afford nothing to entertain him, beyond a courteous opinion. Thus is he requited, that lest the glory of heaven, to take penance in flesh; the service of Angels, to be the servant of men; Not to be acknowledged by those whom he came to redeem, by those who expected the ransom of his blood, to satisfy for their guilty soules: the guiltinesse whereof, had they rightly considered, they would rather have been ashamed of their sins, then their Saviour, which debased him thus low in compassion, to procure their expiation. Or had they rightly considered the worthinesse of that duty, which so unworthily they declined, they would not have needed any other encouragement to embolden them: confession is the honour of a Christian; whereby God makes man the witnesse of his truth, and the patron of his cause; and in this vouchsafed excellence, preferres him before the Angels in dignity. An honour that raised the Baptist

*Athen. de-
ipnosoph lib
3. ας αυ
εις την
βλδςσιν
εξανλο-
κυσσασα-
σαν την
τροπον.
sup. v. 12.*

13.

*Calvini'
hom. 2. de
ferenda
persecut.*

So

Jo. 1. 3.
Math. 11.
11.

so neare to the son of God, as it is possible for the sons of men; witnesse that of the Evangelist. *He was not that light, but* (which is next unto it) *was sent to beare witnesse of that light.* In regard whereof, Christ was pleased to honour him with that high testimony; *That among them that were born of women, there arose not a greater then John the Baptist.* But certainly, had they duly weighed the necessity of this duty, the whole world would have proved too weake an Oratour to have tempted them to so foule an omission: by which wilfull defect of theirs, their faith did but serve to aggravate their guilt; and in being enlightened Christians, they became onely more knowing offenders: No lesse severe is the judgement of *Prosper*; that, not to confesse truth is equally pernicious, as not to beleeeve it. *Tam*

Prosper.

reprobi sunt qui verum quod credunt non loquuntur, quam qui verum quod loquuntur, non credunt.

*In hoc ingressu fidei
si proficerent &c.
Augustin
in locum.
Minut.
Felix.*

And some men are so much offended at their silence; that they will not allow them a saving faith; Or if because of St. *Austins* authority, they afford them a beginning of faith; they accuse them of stifling it in the beginning; like cruell Parents, that fearing shame, or the like inconvenience, *paricidium faciunt, antequam pariunt*; murther their issue before the delivery; as no lesse cruelly do these with their faith. In whose hearts had it lively resided, as it seemed onely pictur'd in their brains, it could not but yeild some signes of life; at least breathe out into expression; *for out of the abundance of the heart, the mouth speaketh;*

as

as spake the mouth of truth it selfe. Which natural correspondencie (Nature seems to have intended in that elegant structure, by which the tongue of all visible parts) is rooted nearest unto the heart; as if thence receiving the joyce of knowledge, it should spring forth in the fruit of utterance. Which the Symbolical Priests of *Isis* implied in their doctrinall emblem, presenting each votarie with a branch of the Persean tree, whose leaves, and fruit are said to resemble the heart, & tongue: Οὐδεν γὰρ θνητογεν λῶν τὸ πρὸς δεξιῶν, as Plutarch gives the moral of it: for man cannot be more divinely employed, then in speech concerning God. But the Royal Prophet more clearly eviuced it by his practick Enthimem, *I beleaved, therefore have I spoken*: concluding it necessary, that when his heart was hot within him, and the fire of zeale enkindled in his breast, then was the time, he should speak with his tongue. And could those Rulers beleve on a Saviour, whom they would not confesse; or rely on his divine promises, which they durst not approve before impotent men? Could that faith whose victoriously should vanquish the world, be thus easily vanquished by the infirmities of feare, and ambition? By the same weakenesse as they feared to acknowledge Christ, they would sooner have denyed him, by how much the presence of dangers doth more affright us, then the possibility of them: whose degenerate practise had others repeated by imitation, how would Christianity have become abortive, and even

Mat. 12. 34.

Charron de
sag. lib. 1.
cap. 11.Plut in Is.
de.

Psal. 116.

10.

Psal. 39. 3.

1 Joh. 5. 4.

Calv. excu.
satio ad
pseudo
Nicodem.

ven been ruined in its infancie? Could they be so injurious to the providence of the Almighty, as to leave him no other means of protection, but the dastardly stratagem of shrinking flesh? Or so ungratefull to his bounty, as thus to smother the riches of his grace in shamefull obscuritie? Nay could they be so malicious unto their own goodnesse, as by this absurd hypocrisie to make themselves suspected of that evill which they inwardly detested; to seem opposers of that doctrine, which in conscience they allowed. To counterfeit sin, is the Plague of fiction, which beyond a single mischief, inveagles others into the society of perdition: Whereas on the contrary, to personate vertue, however it doth condemn the Actors, may yet by a charitable cozenage, beguile the spectators to a serious goodnesse.

The courtesie of some would needs put such a religion on Seneca: that reserving to

Non quidem ageret fingentem scenicum in theatro sed imitaretur in templo, eò damnabilius, quòd illa quam mendaciter agebat, sic ageret, ut eum populus veraciter agere existimaret: Scenicus autem ludendo potius delectaret quam fallendo deciperet. Aug. de Civit. lib. 6. cap. 10.

himselfe a dissenting mind, he did but mock his heathen Idols with a mimical worship: But herein, their charitie doth only render him a more impious Tragedian, thus to make the temple his Theater, and consecrate his dissembling under a faigned idolatrie: which was so much more damnable here, then if he had acted it on the stage, as the people were thereby deceived, mistaking his fiction for realitie. Nor are these Rulers lesse

less worthy of blame, whose seeming judaisme, either hardened the ignorant in their error, or offended the conscience of weaker converts. But notwithstanding this heavy charge, others there be, that from a sence of humane frailty, step in to the rescue of these Rulers, and bestow on them a true, though a weak, and implicit faith, alledging for them, that as to have denied their Saviour after examination, had been solemn apostacie, so being not asked, to suppress him, was onely infirmity, and might consist with the Infant faith of the springing Gospel: when to avoid the tumult and danger of sudden innovation, they could not so soone conforme themselves to the publique profession of a new religion: whose nature it was to proceed rather by insinuation, then by violence. Neither could these legall ceremonies (imprinted by education) be hastily abolished; which must be suffered a while, to give testimony unto their succeeding truths, but were wholly discharged by the fullness of faith; which was perfected at the ascending of our Saviour, and descending of the Holy Ghost. So that following ages are as far from the priviledge, as the necessity of this silence; nor can justly pretend the weaknesse of these Rulers, to cloake them in their mask'd devotion. Though many desiring rather to impute a fault to some patron, then to want a patron for their fault, present to themselves the example of *Nicodemus*; *He that came to Jesus by night*; & 19, 39. as if this might excuse them from comming by day, in the open profession of his truth. But

Cor se:
Ph:
Mud:

If do Ni o:

Rev. 12.

16.

Iohn 7.

51.

James 2.

18. 22.

Joh. 19.

39.

if they will turne their eyes from *Nicodemus* the Jew, to *Nicodemus* the Christian, and behold him enlightned with the bright morning star, They shall find him in the midst of raging conspirators, the onely advocate in defence of Christ, and vouching the equity of their Law in his vindication. And if they will accompany him to the funeralls of Christ, They shall find him manifesting his *faith by his works*; in his *hundred pound of sweet Odours*; when the chief Rulers were now prosecuting the victory of their malice on the scattred beleevers, and by a greater wickedness strive to blot out the memory of their wickedness, in blotting out the memory of our Saviour, yet not wholly to deprive them of the favour of so great a protection, they may perchance resemble him somewhat, in the burial of Christ, whom they carry sepulchred in their stony hearts. although herein also they may note the incongruity; that whereas he honourably enterr'd his Body with costly ointments; They Bury his divinity in their rotten breasts; and with unexcusable violation, entomb to themselves the Lord of Glory.

Pharisees.

You have seen the subjects of this fear, and now if you please to reflect on the Authors of it; to your just wonder, and commiseration, you shall find them the learned, and

Eorum nomen Epiphan. (lib. 1. cap.

19:) appositissime a separando deducit quod vè spontanea quadà et superflua religione, et fida vita morumque sanctitate a reliquis se seperarent:

Corn: Betram: de pol: lud: Cap. 19:

zealous Pharisees; Men so incapable of Christianity, that they disgrace, revile, and persecute all that countenance, and em-

embrace it. They were the Doctors of the Law, *thryfil*
 & from the direction of these mystick ceremonies, expected the accomplishment of a *Messias*; *serm: 15,*
 and would you think these so uncivil, as not *7.*
 to welcome him in the flesh? nay so unskill- *de St.*
 full, as not to know him in the flesh? whose *Palos:*
 life and preaching, dayly unridling their
 types, and propheties; They yet accule him
 not to fulfill the Law, but to destroy it: *Adeo*
per zelum legis impugnabant legem; et in Deum,
dei amore peccabant. Thus, by a strange mal-
 adie of judgement, they abhorred the truth of
 that doctrine, which they admired in figures:
 and as if their heresie would make a schisme
 in the Trinity, think they did God good ser-
 vice in fighting against him. If you do but
 severely examine the Chronicles of our Savi-
 ours warfare, you shall find this busy faction
 his fiercest adversaries, and almost paralelling
 every action of his, with unwearied oppositi-
 on: Sometimes you may find them attempting
 to ensnare him with subtil questions; as if
 they would entrap him in his own words, that
 knew the wickednesse of their thoughts. be-
 fore ever they sounded in blasphemy. Some-
 times you may find them detracting from his
 applauded miracles, and rather ascribing
 goodnesse to *Beelzebub*, than divinity to the
 Son of God. *He casteth out devils by the prince*
of the devils: And sometimes you shall find them
 repining at the success of his miracles; *Behold,* *Iohn 12.*
the world is gone after him, and if we let him thus *19,*
alone, all men will believe on him: Omnem *cap. 11. 48.*
sexum, aetatem, conditionem etiam dignitatem, *Tertull:*
trans- *Apologet:*

transgredi ad hoc nomen, quasi detrimento marent?

Even bewailing the loss of Mankind, as if revolting to Jesus of Nazareth, from the God of Israel: So improbable did it seem unto their untamed reason, that Omnipotence should be shrowded in passible flesh; neither could they out of an ungratious reverence, conceive an estate so misbecoming a deitie.

And yet (if the authority of *Sixtus Senensis*, and learned *Drusus* can prevail against *Chameron*) they maintained that which was more unlikely; a pilgrim-metamorphosis, and thereupon phancied that the body of Christ was animated with the borrowed

Biblich. Sanc. l. 2. p. 123. piorū animas ab inferis in hanc vitam in nova corpora re-verti.

Mat. 16. 14 soul of *Elias*, or *Iohn Baptist*, or one of the
2 Thes. 2. 10, 11. Prophets, peradventure, *because they received not the love of the truth, that they might be*

Matth. 13. 2. saved, God sending them strong delusion, that they should believe a lie. But their sublime spirits, that dealt oracles out of *Moses chair*,

Austin. de Civit. l. 13. would not stoop to the rudiments of so poor a Master. *Ne commune illis cum vulgo vocabulum, &c.* as Saint *Augustine* of the Platonics,

Matk 13. 38. lest that the vulgar title of Christians should vilifie their profession into the likenesse of the multitude; from which they would be distinguished in purity and profoundnesse, though indeed they onely differed in * long

Chald. Paraph.

Ionathas in Amos 2. 12. innuere voluit Phariseos perpetuos quosdam esse Nazareos (1) ab institutis vulgi separatos, & in lege occupatos, unde & auctoritatem illam docendi sibi arrogarint, quam etiam eos una cum simulata illa vita sanctitate omnibus maxime eximios & illustres, reddideris Betram.

robes and austerity: The opinion of sanctity raised them into esteem with the people; and thereby their politick zeal easily winning on the superstitious rout, attained chief jurisdiction in the Common wealth; being confined to no authority but by a kind of equivocal superintendency, interposing all, as well in matters of Religion as Policy, whereby they became not onely terrible to their Inferiours, but to one another: Infomuch that our Rulers are afraid of them, lest confessing Jesus to be the Christ, they should be put out of the Synagogue.

Part. 3.

IT is the priviledge of private persons to order their affairs with conscience, whereas Princes (by a miserable bondage of state) must direct their proceedings according to fame, and reputation: Their dignity gives them command over others; But their ambition gives others command over them; whilst every action must be composed for the service of vulgar opinion: Their vertue onely, and Religion are made use off, but as so many pictures to adorne their greatnesse; and shall be employed, or neglected, as will best suit with their advantage. Nay God himselte, if he stand in competition with their wealth, and honour, shall suffer many times the execrable indignity of being rejected, and even weary his Infinite patience to see the broken Cisterns of worldly vanities preferred to the fountain of living waters. But if the primates of this age (that have better learned Christ) disclaime so preposterous a method

Chrysos. ad
Antioch E-
pistol. 44.

Ierc. 2. 13.

Eph. 4. 10.

verse 43.

Heb. II.
17.Prov. 19.
12.Phil. 3. 8.
Gal. 5. 6.

thod; It is too apparent in our Jewish Rulers, who affecting rather impious applause, than Innocent obscurity, valued their interest in the Synagogue, above the owning of a Saviour: which, how great a sin it was, the Holy Ghost hath plainly shewed, by setting his Brand upon the sinners, *That they loved the praise of man more than the praise of God*: declaring thereby, that it was not conscience, or superstition which kept them from confessing Christ; but only the care of incurring disgrace, and hatred with men: which idle phantasies would have vanished like the smoke; if the fear of God had been (as it ought) before their eyes, as they might have learned from *Moses*, their great Master, who being *the meekest on earth*; yet seeing him who is *invisible*, *ἐκπρότερος* says the Apostle, grew hard enough for any encounter, *not fearing the wrath of the King himself*; though it be (in *Solomons words*) *as the roaring of a lion*.

And more from him they might have learned, to choose rather to suffer afflictions with the people of God, than to enjoy the short pleasures of sin; to esteem the reproach for Christ, greater riches than the treasures in *Egypt*. Nay, *Hermes*, the heathen could have taught them this: *ὁ μὲν τοῖ θεοσεβῆς πάντα ὑπομένει* He that devoutly serveth God, will undergo any adversity, by a rare chymistry, converting that which is grievous to others, into his delight and benefit: or if their faith had been so qualified, as it should be by that of *Saint Paul*, *which worketh by love*, they

they would (as he did) *have suffered the losse of all things for Christ*, and now counted that losse their greatest gain: such is the property of love, *οὐδενὶ ἐντὸς πολεμεῖ ὡς ἀνάγκη ἢ δειδ;* it hates nothing so mortally, as fear and necessity, as being of a magnanimous nature, and more for liberty, than ever were the Lacedemonians, *οὐ πλοῦτον τιθεσιν, οὐ τύραννον δεδιεν* it admireth not riches, neither feareth tyrant, nor death it self, *the King of terrors*; They come very far short of this that will leave the spouse of Christ to keep in with the adulterous Synagogue; that Synagogue, which like *Potiphar's* loose wife, laying hold on the garment, the Humanity of Christ, let go his Divinity, not knowing him otherwise than after the flesh: can this be love then, thus to take the members of Christ, and make them the members of an harlot? It had been too flow for love to have once demurred on a separation; or however, their voluntary flight should have at least prevented the fear of being expelled, and not expected the violence of others, to impeach the forwardnesse of their departure. But these young Christians, more sensible of infamy than of sin, will rather adventure a *shipwrack* of their faith, than of their authority, and ere they will relinquish their possessions of honour, will retain them with guilt and impiery. *Illa fuerunt re-manentibus vincula, illa catena quibus, & virtus retardata est, & fides pressa*; as Saint Cyprian chargeth his lapsed auditors; these were the fetters which shackled their faith, and re-

Max. Tyri-
us, serm. 8.

Iob 18. 14.

Gen. 39.

1 Cor. 6. 15.

1 Tim. 1. 19

Duos fa-
cultates
sue velut
compedes
religaverunt
Cyp. Cyprian
ser. 3. de
lapsis.
Seneca
Epist. 22.

*Arist. rhet.
tr.*

*Sic veteres
inquinolos
indulgentia
loci & con-
suetudo in-
ter injurias
detinet, Se-
neca Ep.
Hippocr.
Aphor.*

*Erastus
contra Bo-
za de ex-
commun.*

*At Betramo ἀπαυσινάγω-
γόν fieri, est excindi ex po-
pulo suo, & in eo amplius non
cenferi, Exempl. in Corin-
thio incesto, 1 Co. 5:3. Hym.
& Phileto 1 Tim. 2.20. de
pol. Iud. cap. 7.*

strained the courage of their zeal, these †
mala magnifica, the pretious impediments, that
like too long garments (as *Socrates* phrased
it) τὰς ψυχὰς ἐμποδίζουσι, intercepted their
mind from proceeding in the way of vertue,
and held them groveling in the embracement
of earthly pleasures, so unhappily did they ve-
rifie that note of the Philosopher, τὰ λυπερά
ἀδιτά πάντα: the smallest grievances affect our
senses, but the greatest evils are little perceiv'd,
ὅδε, ὅδ λυπεῖ ἡ παρουσία τῆς κακίας; the presence
of sin is not troublesome unto us; so ancient
inhabitants inured to a place are loath to for-
sake it, though annoyed with incumbrances,
reason that τὰ ἐκ πολλῆς χρόνου συνήθεια, ὅς.
long accustomed evils, are lesse grievous unto
us than wholesome changes. But if at last we
examine the quality of that punishment,
which they so fearfully declined, the physi-
cian, *Erastus* will boldly assure us, it was no
spiritual Excommunication, (so reasonably to
affrighten them) but meerly a local removal,
or laick discommoning, or de-
priving them onely of civill im-
munities; not of Ecclesiasticall
rites and ceremonies: still un-
der the covenant of some nice
distance, they might come in-
to the Temple, and partake of
the Sacraments, being as it were, transformed
out of naturall Jews, into Prosclites: So as,
had not their ambition perverted their judge-
ment, they would have congratulated so
convenient a mischief, which happily banish-
ed

ed them to a reformation, and the more free profession of the Gospel; nay which so graciously delivered them from the inflictors of that banishment, the unsociable Pharisees: who by this meanes rather *

banished themselves from the means of their Salvation, yet see the fool-hardiness of vain glorious dispositions that can with more patience endure

Sicut de dione ciracus dicitur, a quo missus in Exilium, dionysium in Exilium misit. Alian. de var hist. lib. 4.

the troubles of iniquity, than these for religion: the terrours of conscience in betraying Christ, than the frowns of men, in confessing him: which stirred up the pity of *Petrus Blesensis*, to consider the Courtiers of his time, suffering as many vexations for vanitie, as

P. Bles. Epist. 14. de vita curialium, de e-

good Christians for the truth; weariness, hunger, and thirst, cold and nakedness, with all the catalogue of *Pauls* 2 Cor. 11

afflictions, in quibus gloriam martyrij mererentur, whereby they might purchase the glory of Martyrdom, si hac pro Christi nomine sustinerent: if they suffered all this in the name of

Christ, that whereas the Righteous by many tribulations enter into the Kingdom of God, *AAs. 14. 22.*

these Martyrs of the world, by as many tribulations adventure for the Kingdom of Satan.

I dare not passe so hard a sensure on these Applicati- Rulers. They are gone long since, to stand, on. or fall unto their own Master, and from him have received the reward of their doings, whether good, or evil. It wil be more wisdom for us that remaine (considering our selves, least Gal. 9. 1.

we also be tempted) to excuse them all we may ; and to cover their imperfections in the remembrance of our own; who happily had we fallen on their difficult times should likewise have fallen by the same infirmities; which yet so faintly we withstand, although assisted with so many advantages: They beleeved on Christ, in the nonage of the Gospel, being environed on every side with affronts and discouragements: when we that are in a manner, borne Christians, and learne more in our Catechisme, then they could through the course of their lives, yet so little exceed them in the practicall knowledge of our Lord and Saviour Jesus Christ: we for whom all preceding ages endured a warfare against heresie, that we might enjoy the easy inheritance of their victory, and bestow our leisure from the tryall of faith in the devout practise of it; we feare no persecuting Pharisees to molest our lawful zeale; *contentus est deus noster, ut pax ei nostra serviat*; our indulgent God is pleased to accept the service of our peace, although the degenerate practise of some abuseth others into Pharisees, whose favour they think no otherwise to be gained, then by the suppressing, or at least, the disguising of the truth of Christ; fearing least their open profession should betray them into contempt, and obscurity: thus for the acquiring of some trifle in comparison, they hazard the richest jewell of their soule; too evidently prefaging, how they would undervalue their faith in the defence of their dearer lives

2 Pet. 3. 13
*Ut sola ei
 immacula
 torum
 astium pu
 ritate &
 vite ineen
 taminabi
 lis sancti
 tate plana
 mus*
Salvian de
G. b. lib. 3.

lives; should it please the Lord, as heretofore, to examine their constancy by rack, and tortures: If dissimulation might honestly save us from the rage and displeasure of men, in vaine did those primitive Martyrs so prodigally expend their vitall blood, when a close devotion might have secured them, and yet they chose rather to expose their bodies unto all the * variety of torments, then they would gratifie the enemies of Christ by a seeming compliance.

Calvin. de vitand. sue perstit O- puse.

Loddela corda; computeth 44. severall kinds of torments; wherewith they were tryed. Adv. Sacr. Cap. 128.

'Tis happy for us, that Christ hath no such enemies, here, no chiefe Rulers to hinder his truth, but to promote it all they can, *dictis, scriptis, precibus, exemplis*, but should it please God for our unthankfulnesse to permit such over us, these souls of wax would be apt enough for any impression, though never so monstrous.

Vid. Epitaph. mag. antistitis; Lauc. Andr.

It pretends little lesse, to see men tampering with the doctrine received; *quasi non celeste dogmasit*---- (to speake with primitive *lirinenfis*) as though it were no celestiall ordinance, which were enough to be once revealed, but onely some earthly or humane invention, that could not otherwise be perfected, than by continuall changing, and mending; Not minding St. Pauls *depositum custodi*, his charge unto Timothy, to keep that which was committed to his trust; * not to broach new of his own devising: to teach onely that which himselfe had learned; the same for substance, though in other expressi-

Vincent. lirin. Com- monitor

1. Tim. 6.

** Rem non ingenij sed doctrina ut profectus sit illi fidei non permutatio.*

ons,

ons, so as to be the improving of faith, not the changing of it: as the naturall body that is grown in strength, and manly dimensions, is still the same that it was in infancie, though encreas'd in stature, and proportion. It is true,

1. Thes. 5. 21. we are bidden to *prove all things*, for they agree to the analogie of faith; but then withall too, there we are charged to *hold fast that which is good*, If having found this, we seeke ought else, it may be feared to be that which is worse; The Heathen man could say as much;

Quintil. in- *Reperto quod est optimū, qui queritalind, pejus ve-*
stii. Lib. 3. *lit.* Truth is Gods coin that hath his Image & superscription enstamped on it; and to alter it in the least, is no less than high treason against the majesty of Heaven, nor were ever any known to escape his vengeance, that attempted it.

Mat. 15. 6. The Scribes and Pharisees may be our example in this case; they making *void the law of God by their traditions*; and for this cause, God gave them over to a reprobate mind, confounded their wisdom into *Jewish fables*; as their Thalmud bears sad record to this day, a rude, confused mass of nonsense, like

Rudis indigestaque moles.

Rev. c. 2.

& 3.

Mr. Hooker

Ecc. pol.

Lib. 5.

Tertul de

prescript.

cap. 8.

Virgils Monstrum, horrendum, informe, where the very light is darknesse: And as they for the old Testament, so for the New, the seven Asian Churches; never quiet from heriticall impieties touching God, and the glorious Trinity, till the deluge of misery (wherein now they are) overwhelmed them, *viderint qui Stoicum, & platonicum, & dialecticum Christianismum protulerint.* It seems there

were

were such in *Tertullians* dayes, that framed Christianity by the rules of Philosophy, † and thence have issued more swarms of Monsters, then ever Africa produced.

*B. Andr. on
th wor-
shipping
of imma-
ginations:*

But the later times may serve sufficiently to warne us, by these rationall hereticks; the Socinians, on the one side, and those irrati-
onall, the Anabaptists, on the other; how dan-
gerous it is to affect speculations, besides the
warrant of Gods word, and that as *Luther* tru-
ly said, *cum exardescit ira Dei*--when the wrath
of God is once inflamed, there is no error so
absurd, and senselesse, but Satan can make
it to be beleevd; as it is to be seen in that of
Mahomet.

*Sleid.
Cammens:
Lib. 10.*

But, to let these passe: there is more to be
said in favour of these Rulers.

1. They were not catechised in the great
mystery (as *St. Paul* termes it) *God manifested*
in the flesh: which is so profound; that *St. Peter*
tells us; *The Angels desire to looke into it*; it is
task enough for the blessed Spirits to con-
temple; they cannot be satisfied with the
sight of it, but *was not made known to the Sons*
of men, in that first age, as it was afterward by
preaching of the Gospel.

*1 Tim. 3.
16.*

1 Pet. 1. 12:

Eph. 3. 5.

2. *Christ our passover was not yet Sacrificed*; by the example of his death to incite them to
suffer with him, and by the vertue of his death
to worke so powerfully to the mortifying of
their earthly affections.

1 Cor. 5. 7:

Nor 3. was the Holy Ghost descended,
so, as afterward he did in the likenesse of fire,

A. 2. 2: 3.

to quicken the deadness of their cold and dull affections.

Mt. 13. 12.

All is otherwise with us; *vobis datum est*, faith our Saviour, *nobis datum est*, may we say unto us it is given to know the mysteries of the Kingdome of God, the vayle is long since laid aside, the Curtain drawn; that now is fulfilled that Prophecy of Isaiahr, *The knowledge of the Lord hath filled the Earth, as the waters cover the Sea.*

Isa. 11. 9.

1 Pet. 2. 21.

Gil. 3. 1

John. 12.

32.

Rom. 8. 29.

2. Christ hath suffered for us, leaving us an example to follow his steps, and is dayly before our eyes evidently set forth, crucified among us: and for the vertue, it is magneticall, being lift up, to draw all unto him, to be conformed unto the Image of his death.

Act. 2. 17.

1 Cor. 10.

1.

Gen. 7. 11.

3. For the Spirit, it is the promise for these last dayes; that it should be poured upon all flesh; not sprinkled by drops, as to these of old, that were under the cloud, but showred down, as it was in the flood, when the windows of Heaven were opened.

R. m. 12. 6.

Having then gifts so far beyond them; it will be required, that in duties, we should be beyond them too, according to the grace that is given to us; and we to hold our selves obliged, as more firmly to beleve on Christ, so, more zealously to confesse him: this we should; but what we doe, it would do well to be considered.

1. Faith.

First, for beleaving; never was more pretending to it: which of us would not be offended at any, that should make question of it?

Luk. 8. 9.

and yet it is that which our Saviour questions

ftions whether he should find any such thing at his comming; and as unquest onable as we make it, it is easy to be mistaken in it; there is *γνώσις ψευδώνυμος* (saith St. Paul) a know-^{1 Tim. 6.} ledge falsely so called; & why not such a faith^{10.} too; for faith is it selfe but a kind of knowledge. Nay clear it is, we may be deceived in it, by the dead faith in St. *James*; not wor-^{Jam. 2. 17.} king by charity, by the temporary faith in^{Mat. 13.} the parable, that which *endureth for a while*;^{21.} by the hypocriticall faith in St. *Paul*, without^{Eph. 4. 10.} repentance, or newnesse of life; and therefore the Apostle knew what he did, in calling upon the Saints at Corinth to examine themselves, whether they were in the faith, or no, to try^{2. Cor. 13.} their faith as it were on the touchstone, whe-^{5.} ther it were right, or counterfet, as gold, or sil-<sup>δ'αξιμό-
ζετο.</sup> ver is wont to be tryed, (for so the word there importeth,

And no better touchstone then that of *Philip* to the *Eunuch*, *Si credas toto corde*; if our^{Act. 8. 37.} faith be the fruit of a sound heart, and not the blossom of the brain only. The brain is that which the wise of the world do so much magnify; as the imperiall Throne of the Soul; the Oracle of reason, and understanding: But holy Scripture sets more by the heart, making that the instrument of choo- sing, judging, beleeving, and all; the reason whereof may very well be, because the heart being the fountain of life, hear, and vitall Spi-<sup>Illyric. cla-
vis. p. 1. in
verb. Cor.</sup> rits, and having besides a powerfull influence, into the affections, it is to shew, that God is chiefly for the practise, or active know- ledge:

ledge: as that which is lively, fervent, and affectionate, that he regardeth not so much the speculative notions, which are many times cold, and heartlesse and may be in hypocrites nay in Devils, whose knowledge surmounts, the profoundest Doctors, all the Sorbon are but Infants in comparison.

As Aristotle notes of vitious persons, that they may be excellent in the Mathematicks, but are wholly disabled for moral vertues, and

*Ethic. Lib.
6. cap. 5. &
12.*

civill prudence; *Διασπείπει γὰρ ἡ μοχθηρία καὶ διαλύει τὰς τοιαύτας περὶ τὰς πρακτικὰς ἀρχὰς* because that wickednesse perverts the judgement, and makes it erroneous in that which concerneth practique duties: the like saith *Aquinas* touching proud persons; that they may attain to the understanding of deepest mysteries, but can not perceive the sweetnesse of them; *Et si noverunt quomodo sunt, ignorant quomodo sapiunt*, see they may, but can not tast how good the Lord is.

*Aquin se.
cunda, se.
cunde q 162
citans
Grego.*

*C. Paris.
de fide*

By faith with the heart then is understood, not onely light, to shew what is to be beleevd, but life, and spirit to act and move us to do good workes, and decline the contrary: It no sooner enters into the Soule, but by its lively heat, and vigour, all obstructions, and impediments are removed from the mind; depraved habits and corrupt desires like Sampsons cords are burst asunder.

A dead faith, indeed, may move the understanding to apprehend and discourse of an object laid before it: but not with a vitall motion; it is but as the trembling, or panting of the body,

body, when the head is smitten off, but no compleat, and perfect motion; such as that of walking is; which is not found in a Carkcase.

Nay a walking there may be too, or seem to be, to the eyes of men; and yet proceed from no principle of life; but as the devil can borrow a body, whose Soule is newly departed from it, and by the heat therein remaining, *Delrio Magic. disquis.* make it seem to be alive, and to performe all the offices of life; So, many there be of these walking Carkcases; Pharisees Hypocrites, as our Saviour joynes them, that *have a name* *Revel. 3. 1.* *that they live, and are dead; having* *2 Tim. 3. 5.* *(as the Apostle speakes) a forme of Godlinesse, but denying the power thereof.*

But then as these Corpses are soon discribed *Falso cūo adnaturam* to be what they are, and within a little while, *suam redeunt. Nemo personā diū ferre potest.* relapse into their state of corruption; so here, the inconstancie, or imperseverance at length discovers the imposture, and shewes what mortal their faith is made of, sure, not of Gold, that *1 P. 1. 11. 7.* is tryed with fire, although it glistres never so much in the eyes of men.

That ours is not of that allay, we shall best assure our selves, if we find *2. Thes. 1.* *ἔργον πίστεως* (as St. *II.* Paul termes it) *the work of faith* in our soules; whose worke it is, as to implant us into Christ; so to bring forth in us the fruits of his spirit; his spirit can not be idle, or barren, but will still be doing somewhat toward the forming of Christ within us: purifying the heart, *Gal. 4. 19.* *A. 8. 15. 9.* renewing the spirit, purging the conscience, *Eph. 4. 23.* *Heb. 6. 14.* crucifying the flesh, with the affections, *Gal. 5. 24.* and

and lusts. This one for all; *If Christ be in us, the body is dead as unto sin*, hath lost as it were, the power of tempting us to fulfil the lusts thereof; *but the spirit is life as unto righteousness*; Our inward man is fresh and lively to do the will of our heavenly Father.

To conclude this point, *If Christ be rooted, and dwell in our hearts* by a lively faith; and do not onely hover in the brain, by an aerie knowledge, we make him the Centre of our affections; fixing our love, hope, joy, desire in him; we live *no longer to our selves; but to him that died for us*, all our study is how to please him; we set our selves to obey his commands, though never so harsh to our nature, or interest, offering our service with the Apostle, Lord, *What wilt thou have me to do?* and ready with him, *not onely to be bound; but also to die* (if there be cause) *for the Name of the Lord Jesus*.

Such was the effect of St. Pauls knowing Jesus Christ, and him crucified; and there is hope it might produce somewhat at least, like in us, if we determined, as he did, to make it the principle marke of our knowledge *O si Jesus crucifixus in cor nostrum veniret, citò quàm còito & sufficienter docti essemus?* So resolved by one that excelled in the practical science of Christianity; That if Christ were fixed in our hearts, as he was to his Crosse, we should become sufficiently learned in a short time; *This Booke of the Lamb that was slain*, would supply the reading of many books; and teach such vertues as we can not meet with in all the

Rom. 8. 19.
juxta Crel-
linum, in
cap. 5. ad
Galat.

Eph. 3. 17.

2 Cor. 5. 15.

Acts. 9. 6.
21. 13

Tho. de
Kempis. de
imit. Chr. l.
1.

Revel. 5. 9.
and 13. 8.

the Doctors of moralitie; And for want of
 studying this, it is no marvail if there be so ve-
 ry many *non proficients*; Ever learning, and never
 coming to the knowledge of the truth, spending
 their time, strength, and labour for that which
 can not satisfie the soule; however it may please
 the phancie, and mean while neglecting the
one thing necessary, or intending it but on the
 by, when they can be at leasure from other
 employments.

*Io. arnd de
 vero Chri-
 stianismo.
 lib. 2. cap.
 19.
 2. Tim. 3. 7.
 Elai. 35. 2.
 Honesta co-
 l mus,
 quantum
 vacat. Se-
 neca.*

How defective men are in this kind, it is
 not more against our charitie to judge, then be-
 yond our power to know, 'tis a secret belongs
 to God alone: *If our hearts condemne us not; he is
 greater then our hearts, and knoweth all things;*
 The time commeth, when the secrets of all
 hearts shall be revealed; such as we could not
 know our selves, by reason of our hearts decei-
 fulnesse.

*1. Joh. 3. 20.
 1 Cor. 4. 5.*

But if our faith be cordiall indeed, or with
 the heart, it will not be imprisoned there,
 but come forth at the mouth, there will be con-
 fession joyned with it; the other duty that we
 mentioned, which is then necessary unto sal-
 vation when the glory of God, and our Neigh-
 bours edifying are concerned in it: And for
 want thereof our Rulers are thought not to
 have had a lively faith; which will not consist
 with the spirit of feare, or gracelesse bash-
 fulnesse, so as to be *ashamed of the Gospell of
 Christ*.

Ierem. 17.

*2 Confes-
 sion.*

*Aquin. se-
 cunda se-
 cunde. 4. 3.
 Rom. 1. 6.*

But if this be it that proves good Christi-
 ans, no fear on our part; we have given our
 names to Christ in our Baptisme, and are

F known

known to all the world by the name of Christians; and if our faith be not *spoken of too*, (like that of the Romans) *through out the whole world*; it is not for lack of our not professing it,

Rom. 1. 8.
Mat 6. 17.

Clem. Stro-
mat lib. 3.

Seneca E-
pist. 106.

1 Tim. 6.
20.

verse en
dem.

Sir W. Ra-
leigh pre-
face.

Onely here we should do well to take our Saviours direction along with us; that is, ἀπο τῶν καρπῶν τὸ δένδρ ὡς γινώσκουσιν to discern the tree, not by the leaves, and the blossoms, but the fruit: never indeed more leaves, and blossoms to be seen; we are all become Gnosticks; men of knowledge; that the Heathen man might better have said it of this age; *literarum intemperantia laboramus*: when most are for that which St. Paul termeth *Oppositions of science*; or the science of opposition, and few for the conscience of Christian duties: to informe the head with curious notions, not reforme the life by true repentance; Divinitie (for the form thereof) is in every womans mouth, to be arguing (or rather * babling,) (the Apostles word) in the highest, and deepest mysteries; Gods secret decrees can not escape them; they make but a shallow of that *great deep*, and can sound it to the bottom; but for the power of it, when all is done, it is but talke, a zeale that vapours out in words; and thus Religion (in effect) becomes a Comedie, or an art of pure dissembling; the discourse whereof hath so filled the world, as it hath well neare driven the practise of it out of the world.

But if St. Cyprian may be heard, *nihil prodest verbis proferre virtutem & falsis destruere veritatem*, it availeth nothing to build religion with

with our tongues, and destroy it with our
 deeds; to profess a believing on Christ with our
 mouths, but in works to deny him; So it may be
 done no lesse, and such there were of whom *Ioh Arnd,*
 the Apostle St. Peter and Jude do both com- *de vero*
 plaïne, ungodly men that turned the grace of God *Christ. l. 1.*
 into wantonnesse, and so denied the Lord that bought *69.*
 them: Nay such there be in this last age; the *2 Pet. 2.*
 the lawlesse libertine, that transformeth Chri- *22.*
 stian liberty into carnal licentiousnesse, and re-
 turneth to his wallow, because of the fountaine *Zech. 13. 1.*
 that *Zeehary* mentions, opened for sin, and for
 uncleannesse, the presumptuous Predestinarian,
 that holds himselfe to be in Christ, without fee-
 ling any change in himselfe, by repentance from
 dead works; and that have he but faith, live *Heb. 6. 1.*
 how he list, he can not chuse but be saved, Now
 what is this else, but *Ethnicum agere sub nomi-*
ne Christiani, To walk as other Gentiles walke, in *Eph 4. 18.*
 the vanity of their minds, being alienated from the
 life of God I may worse then these. if the judg-
 ment of Salvian may be credited; *atrocius sub*
sancti nominis professione peccamus: we offend
 more hainously, being invested with a sacred
 Title, the higher our prerogative is, so much
 the greater is our fault; for the very religion
 that we profess; helps to aggravate our sin,
 and to make it much more sinfull; there may
 be some excuse for ignorance; the chief of sin-
 ners (as he calls himselfe) *obtayned mercy* co no- *1 Tim. 1.*
 mine, because he sinned ignorantly, & in unbelief; *13.*
 but contempt, or wilfull sin will not find such
 easy pardon; *Scienti & non facienti* (saith St.
James) To him that knoweth to do good, and doth it *Iam. 4. 17.*

not, it is the encreasing of his sin, & consequently of his punishment; to be seen by the *Servant that knew his Lords will, and did not accordingly,*

Luke. 2. 47. It is that which *Nacianzen* so passionately bewailed, under the person of such wretches; *Ὁ μοι τῆς λαμπρότητος*, woe unto me that ever I was cleansed, it after my cleansing I am fouled againe; if I see those Heathen that are not baptized, cleaner, and purer than my selfe.

It is no more than *St Peter* warranteth *It had been better for them, not to have known the way of righteousness, then after they have known it to turne away*: Too many such Apostates there be among us; that for every trifling circumstance are so ready to part with Christ, for a momentary flash of sensuall pleasure, for a little dust of shining clay, for a vaine blast of popular praise; which is all one as with the Jewes, to *deny the Holy one, and the just*, and preferre a *Barabbas*, any wicked lust before him.

G Parisi-
ens. de
Moribus
cap. 4.
Act. 3. 14.

This is worse yet, then we can charge our Rulers withall, we can not blame them for staining their profession with a vitious conversation: all their fault was not confessing for fear of men, what they beleev'd concerning Christ, not that perchance they were utterly dumb, or speechlesse that way; but because their confession was not free, and ingenious; the *Evangelist* brands them for *non professours*, as a point of abatement in the praise of their faith. Wherein had they been rightly grounded, at their first entrance thereinto, they would have profited so well, as to have conquered the love of humane praise to have fixed their glorying with

Calvin. b c
Aug-
ustin. on
the place.

with St. *Paul* in the Crosse of Christ, and to esteem all the pompe of the world beneath it;

* for to this end our Lord was pleased (for the confounding of proud impietie to consigne his Crosse on the forehead of his servants; on that very part which is as it were the seat of shame facednesse, in token that they should not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the Devil.

And such was the zeale of the primitive Christians, the noble Army of *Martyrs*, and Confessors, whose heart was warmed with the reaking bloud of Christ, they thought nothing to much to loose, or suffer for the Testimony of his truth, seeking more earnestly the glory of *Martyrdome*, then the most ambitious to aspire unto the height of wordly glory,

It is that which may exercise our thoughts in wondring, how they should suffer what they did, with so much chearfulnesse, as *ὡς ἐν ἀλ'* though it had been in other bodyes; confide. *ἀστροίς* ring they had no more to move them *σάμασι.* thereunto, then what we reckon our selves *Sozom. lib.* to have, that is, a good Captain to lead *1. cap 1.* and encourage them; a righteous cause to prompt, and embolden them, a gracious

Ad hoc enim et ipse dominus Crucem suam ubi eum dementia superba impietatis irrisit, in e-rum, qui in illum credent, frontibus fixit; ubi est quo, dammodo sedes verecundior ut de nomine ejus fides non erubescat. Augustin ibidem.

Multò avidius tunc martyria gloriosis mortibus quærebant, quam &c. Sulp. Sev. lib. 2.

God to relieve, and succour them, and a glorious Heaven to receive, and reward them.

But what shall we think then of these poor souls, that wanting all these, yet endured no lesse torments ! such as we find in the Hea-then Martyrologie, as *Zeno, Socrates, Anaxarchus*, &c, that sealed such leane, and barren truths as Phylolophy taught them, with the expence of their dearest blood !

*Tertullian
ad Mar-
tyres.*

Hac non sine causa dominus in seculum admittit : so thought Tertullian ; these examples God permitted to be in the world, not without some speciall providence; but either to exhort us in this our day, or to confound us in the great day, if we feare to suffer for saving truth, what they affected for lying vanitie,

But here there is some cause to fear, that if our courage were to be layd with theirs in the ballance, it would be found much too light.

Indeed we have no present occasion to make experiment of our valour in this kind; living

*Non enim sunt Pagani principes,
non Tyranni persecutores, non san-
guis sanctorum funditur, nec fides
I. p. p. lib. 3.*

under no *Pagan* Princes, or persecuting Tyrants, such as might summon us to a bloody tryall, to attest our faith, by suffering for it : Nay on

the contrary, not to confesse Christ in some sort now, is all the danger, lest we should suffer that which amounteth, unto a putting out of the Synagogue: but yet however, there is matter enough to exercise our Christian fortitude; there

there be some things as odious to the men of this age, as the name of Christian was, or could be two Jew, or Gentile, as namely for a man to make conscience of his wayes; to walk more circumspectly then the common sort, to be strict in those things, wherein others take more libertie, and not to run with them into the same excesse of riot; this the Apostle expressely notes to be an occasion for the Christians to be evil spoken of by the Gentiles, having nothing else to accule in them, but *their good conversation in Christ*, and this hath ever been cause enough for the righteous to be hated, *sojourning* (as they do) *in Mesek, in the midst of a crooked and perverse nation, esse jam inter nocentes innoxium, crimen est, &c.* Among vitious persons to be vertuous, is a crime (saith S. Cyprian) not to imitate evil men, is to offend them. They in Wisdome are not ashamed to professe it; *He is grievous unto us, even to behold him, for his life is not like other mens, His wayes are of another fashion; he upbraideth us with our offending the law*, Such an upbraiding is the good, & innocent life to corrupt and depraved manners, *Peccantium frontem, etsi non verbis, tamen ipsa vita genere dissimili verberat; it is Lactantius*: the pious mans life, though his tongue be silent, rebukes the offender, not to have fellowship with the works of darknesse, is to reprove them; In regard hereof, the mocks and floutings of gracelesse persons may beare the name of persecution, by the authoritie of St. Paul, so terming the carriage of *Ismael* to-

Mr. Herons first sermon on the Eunuch baptizd.

1 Pet. 4 4.

cap 3. v. 16.

Psal. 110.

95.

Cyprian Epist. secunda lib.

Wisdom. 2.

vers. 12.

Cur enim sint aliqui inter pestes boni, qui corruptis moribus publicis, convitium bono vivendo faciant? &c. Lactantius lib. 5. cap. 9.

Eph. 5. 11.

ward *Isaac* which though it were no more then mocking that we read of *Gen.* 21. 9. The *Gal.* 4. 29. Apostle stileth it persecution, and applyeth it

*Nunquam deest tribulatio persecutio-
nis si nunquam deseret observantia pie-
tatis leo. j. 8. de quad.*

to the state of the Chri-
stian Church, as then
it was; *Even so it is now*,
was so then, and will e-

ver so be, so long as there be any borne
after the flesh, they will be persecuting
those that be borne after the spirit: there

2 Tim. 3. 12. is no avoyding it, *All that will live god-
ly in Christ Iesus, shall*

*Vis probare verum esse quod dictum
est! incipe pie vivere in Christo.
Aug. in ps. 54.*

*suffer persecution, more, or
lette, it is part of the Crosse
that Christ left to be the*

Rom. 3. 10. portion of his Disci-
ples: *Here is the patience, and
the faith of the Saints*, if we that profess our selves

1 Pet. 4. to be Christians, can be content to *suffer as
Christians*, that is, for well doing, and glorifie
16. and 3. God on this behalf: not regarding what we
17. may loose in credit, favour, or preferment, not

V. 14. reckoning of the reproach, or scorn that can be
cast on us for the name of Christ, this will testi-
fy that we are Christians indeed, and not false-
ly so called. All which we promised, and much
more, at our first entrance into Christianitie:
*cum ad hanc sectam utique suscepta conditione ejus,
pacti venerimus*, as saith *Tertullian*, when by
solemn oath, and conenant, we engaged
our selves upon this warfare, to continue
Christs faithfull Souldiers unto our lives
end.

*Tertullian
ad Scap.*

2 Tim. Where is that *κακοπάθειαν* then, the Apostle
2 3. speaks of, the enduring *hardness as good Souldi-*

ers of *Iesus Christ*, when every small affront ^{2. Sam. 6.} appals us, the scornes of *Michal*, the Athenians ^{20.} mocking, quencheth the smoaking flaxe of our ^{Acts 17.} zeal, makes us ashamed of our forwardnes in the profession of religion; nay see the perverseness! The fore head of brasse in the acting of sin, is more tender then flesh in defence of Christ: can suffer his name to be dishonoured with horrid blasphemie, his body all torn and mangled afresh with cursed oaths, his truth empaired with impious absurdities, and never once open their mouths in his just vindication.

Toward these baptized Atheists, ἀθετοῦντες ^{Clem} τὸν κύριον (as Clemens speaks) unchristing ^{strom. 6.} our Saviour (what lyes in them,) and unchristening our holy profession, we are (it must be confessed) too patient, In zeale to the glory of God, Babylon hath exceeded Sion; we want that decree of Nebuchadnezzar: the fury of this ^{Mr. Hooker Eccl. pol. lib. 5.} his wicked brood hath the reins too much at ^{Dan. 3. 29.} libertie: the venom of their poisoned hearts breaketh out at their mouths to the anoyance of many others,

Now what is this else, but (as one sayes well) to shew our selves Gods against God, ^{Rilegh.} and slaves towards men! to side with flesh, and its corruption against Christ; and his spirit, and how shall we think to looke him in the face, when he shall come in the glory of his ^{Mark. 8.} Father, with the holy Angels; but even call to the ^{18.} mountaines to fall on us, and to hide us from the ^{Rev. 6. 16.} wrath of the lambe.

Knowing therefore this terrour of the Lord, ^{2 Cor. 5.} we perswade men, those that have reason to ^{11.} be

- be perswaded, not to eclipse the bright Sunshine of his truth with earthly affections, nor to be ashamed of confessing that which with all our study we endeavour to know, and in knowing whereof we account our chief felicitie. Not to make religion a cloake for the weather, to put off, and on, upon occasion, as will best sute with our worldly ends, I but to count
- 1 Tim. 6. 6. *Godlinesse our greatest gaine*, what ever we loose
 1 Pet. 3. 8. by it in outward respects, to esteem all things
 Eph. 1. 14. else in the world but losse and dung for the excellencie of the knowledge of Jesus Christ:
 Heb. 10. 23. Not to be as children tossed to and fro, and carried about with every whirling wind of doctrine, by the slight of men, but to hold fast the profession of our faith without wavering;
 1 M. 5. 5. for he is faithfull that hath promised, a blessed
 11. 12. reward to all that suffer for him, and his righteousness, even a crown of glorious immortalitye.
- Heb. 12. 3. And lest we be wearied, and faint in our minds, consider we him that endured such contradiction of sinners against himselfe; and yet this notwithstanding, gave not over to do the worke he had in hand, but as *for this cause he came into the world, that he might bear witness unto the truth*, so when he was to leave the world, he witnessed (as saith the Apostle) before Pontius Pilate a good confession; and confirmed the truth of his doctrine by a dolorous, and bloody death, *Quanta sibi et nobis anxietatem pateras vita presentis propinet afflictio* &c. as Sydonius, expelleth; let the world present

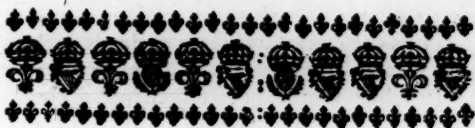
sent us with never so great a Cup of afflictions
 it is but litle, if we remember how much our
 Saviour dranke at the Cross, Nor should we
 need any other cordial to refresh us in our suf-
 frings, but that wherewith *Peter* is said (by *Clem.*
Clemens) to comfort his wife, when he saw *from.7.*
 her led to martyrdom, *μεμνήσθε το κυπτε* remem-
 ber the Lord; whose Disciples if we be, we
 must not think to speed better then our
 master, No, he tells us, *it is enough for the Dis-*
ciple that he be as his Master: and we to hold
 our selves highly honoured to drink of that *Math. 10.*
 cup, wherein he hath drank before us: nay, to *25.*
 rejoyce in as much as we are partakers of the
 sufferings of Christ, that when his glory shall *1 Pet. 4. 3.*
 be revealed, we may be glad also with excee-
 ding joy, *for if we suffer with him, we shall reign*
with him: If we follow him by the way, of his *2. Tim. 2.*
 Cross (*being made conformable unto his death*) *12.*
 it will bring us where he is, to be partakers *Phil. 3. 10.*
 of his glory: But that is a *vobis datum est*, too,
 we cannot have it of our selves, it must be gi-
 ven us, *in the behalfe of Christ*, not *only*
to beleeve on him, but also to suffer for his sake.
 Unto him then to make our humble re- *Phil. 1. 29.*
 quest.

O Blessed Jesus, *Author and finisher of*
our faith, who hast given us the grace to *Hebr. 13. 2.*
 beleeve on thee, give us also the courage to
 confesse thee, and as thou hast enlightned
 our mindes with the knowledge of thy
 truth, so enflame our affections with the
 zeale

zeal of it; that whether by life, or by death, we
 may glorifie thy name; and nothing be *able*
to separate us from the love of thee, for thou
 Rom. 8. 35. onely art Holy, thou onely art the Lord, thou
 onely O Christ with the Holy Ghost, art most
 high in the Glory of God the Father.

A M E N,

S E R M.



SERM. III.

Matth. 20. 15.

Is thine eye evill. because I am good

T is pittie that goodnesse should give an offence, or be troubled to justify her worthy proceedings; and yet such is her fate with evill men, that make * vertue the ground of their hatred, and disparage it (all they can) with foule * detraction: you have here the truth of this complaint represented in a parable, the parable of an housholder, that hired labourers into his Vineyard, who for giving alike wages unto some that came last, is blamed by the first of dealing unjustly, but innocence is never unprovided of reasons; either for the defence of her selfe, or the conviction of gain-sayers; It was his bargain (he saith) with them, he had agreed for so much, and so they could demand no more; then besides, what he gave, was his own, and therefore why not as much to these, as to themselves? and none to controll him for it: and thus having cleared himselfe from their

φθόνῳ
ἀμειβόμε-
νος τὰ
καλὰ ἔρ-
γα.
Perynd
πυθ. νικα-
γὰρ ἀπὸ
διαβολῆς
τὰ κρε-
ῖττονα
Menand.

their false imputation, he now charged them with a fault indeed, their envious repining, and this occasioned by his good deeds: there eye was evil, because he was good.

In which words, he so reprehends their envie, as he seekes to amend it, and this, by displaying unto them the state, and condition of that wicked passion.

Division.

1. In the Organ, and instrument by which it worketh, *Oculus*, the Eye.

2. In the nature, and qualitie, of which it consisteth, *Malus*, Evil.

3. In the motive, and occasion, from which it proceedeth; *Quia ego bonus sum*, because I am good.

These parts *ad oculum*, the text presents; from thence we have the draught, or portraiture, as it were, of a picture laid before us; and that so accurate, as none can presume to mend it: our labour is onely to fill up each part, as the grace of God shall enable us, desiring there be in none here present an *Evill Eye*, to censure the limners imperfections, but in all, *a single eye*, to make the best use of them, for the amending of their own; I begin with the Organ, or instrument of envie; that is, the Eye.

Mat. 6. 23.

Part 1.
The Instru-
ment.

MAN at his creation was an uniform and entire, his creatur soul and body like a wel tun'd instrument, founded nothing but the praise of his maker, and his own felicitie: but being once subdued by sin, he fel at discord with himselfe laboured his own destruction. And as
in

in the besieging of a City, those Forts and Bulwarks that lately defended her, but now surprized by the Enemy, help to batter, and demolish her, so in ruining of man (built once as a City that is at unity in it selfe) those members and faculties that were the chief agents of his happinesse, became now the Engins of his misery. I will instance onely in the eye, a member abounding with so much excellency, and withall, so much iniquity, that I know not whether it may more invite your admiration, or your sorrow. An Organ so divine, that the mysticall Egyptians could not find a fitter hieroglyphick to expresse the divineall-seeing providence. But the Stoicks unable to satisfy their wondring without the help of idolatrie, entituled it a very God, as if to be sure of a present deitie, they would have their Heaven of Gods about them. But without such wild Hyperbole's, it is praise enough, that which, may consist with pietie; and for this, we find an instance in St. Chrysostom, who chose this part above the rest, to assert the power, and wisdom of God, that from so vile a matter as earth which affordeth brick, and tiles, could extract so goodly a piece, as is the eye, that for its majestic, strikes an awfullnesse in the beholders, and besides, endued it with such vertue, as within so narrow a compasse to comprehend so many objects, as mountains, Forrests, Seas, & Heaven. *God hath so done this marvelous worke, that it ought to be had in remembrance:* giving the eye such a preheminance above other parts in man; ether 1. in regard of the elder-ship

Ps. 132. 3.

Gerl. Rhod.
lib. 3. cap.
28.

Chrysost. ad
Antioch.
hom. 11.

ps. 114.

Gen. 1.3.
Mat. 6.22.

ship thereof before the birth; a seniority (as we may call it) in the wombe; where it is first begun to be formed, before any other part; that as the light was the first creature which God made in the greater world, so this *light of the body* is the first thing too, that is made in man; the lesser world. Or 2. in regard of its composition, with such manifold variety of humours, and tunicles; as if this little globe were the model of nature, wherein are comprized all her perfections: Or 3. in regard of the munition, being fortified in a cave of bone, more artificiall, and defensive, then the tent of a diamond; as the jewell within it is farre more pretious; and besides too, fenced above with a pentice of brows, & shuttings of lids, whose quick motion comes nearest in nature to the rate of a moment, as if thereby to prevent (beside other annoyances) the temptations of sin; that death may not enter by these windoes; But you will cheerfully give God the praise of so rare a worke, if you consider the singular use, and office thereof.

Jerem. 9.

Exod. 10.
23.

It is the Eye whereby we put our selves in to our own protection; and then make no doubt of our being in safety, when this centinel tells us, we are not in danger, which the sight (by a kind of providence) can discover before it approach, and needs not, as the other senses, to be warned in the smart of it.

It is the Eye that makes us to be in the presence, each of other, which we seem to acknowledge with bashfulness at the looke of it: and wanting this, we come somewhat near the

the Egyptians case in their plague of darknes, *Exod. 10.* to account all the world but our dungeon or sepulchre.

It is the eye that assureth our understanding by the most certain demonstration, and turneth our opinion into knowledge; as no less our infidelity into belief, that on the testimony of our sight, we disclaim and renounce our reason, and are confident any thing may be so, because we see that so it is. *John 10: 27, 28.*

It is the eye that enricheth us, by giving us the fruition of all Gods creatures; and not onely satisfies our curiosity, but assists our invention, for the enquiry of arts and sciences.

It is the eye whereby we can travell, even while we sit still, by whose celerity we can out-run the swiftest star, and be in an instant at the end of that journey, which they must by leisure attain unto.

Nay, lastly, by this we can make that better use of Astronomy, that beholding the Common-wealth of those heavenly bodies, how regularly they observe their courses, and conform unto the first mover, we should strive to imitate their orderly Government, and frame our actions after the image of him *in whom we move, and have our being.* *Cum spectamus totam hanc celestem rempublicam, & in ea singulorum quasi quadam officia disposita ad summi Reſtoris obsequium, &c. Mou. Polym. c. 25. Acts 17. 28.*

Thus have you seen the excellencies of the eye, and now be content to see the iniquity, which the eye so abounds withall, that some Heathen Philosophers (as *Clemens* reports)

G • maintain-

maintained it to be mans highest happineſſe to abſtain from the evils thereof; Nay, ſome Chriſtians too we read of, that in an impious and ignorant obedience to the literall advice of our Saviour, finding their eyes to offend them, plucked them out, leſt they ſhould light them to utter darkneſſe. But without the help of madneſſe to aggravate this woſull truth, we may with grief enough confeſſe, that there is ſcarce any ſin that is not promoted by the eye, which by reaſon of its active-
 neſſe and volubility, is apt to offend both with more frequency and facility, and that at a diſtance too, without the company of the body: For if it look on food with greedineſſe, without the charging of the ſtomack, it commits the ſin of gluttony: and if it look on a
 Mat. 5. 28. woman with luſt, without the touch of carnal embraces, it commits the ſin of adultery; and if it look on riches with covetouſneſſe, without the ſeizure of the land, it commits the ſinne of robbery. Not that the eye alone is guilty of producing theſe wicked acts, which flow originally from the heart, as the fountain of evil things, and by name of the
 Mark 7. 21. evil eye, as our Saviour voucheth it, Mark 7. 22.

The heart then, that corrupts the eye; and the eye betrays the heart, and both have their reſpective intereſt in the ſervice of iniquity. But however, the eye is entitled to the fault; becauſe it doth not only yield to the heart, but ſeduces it, and it is as the window to let in evil; as you may find in viewing only the

Re-

Records of sin; it was the eye that enticed *Eve* next to the serpent; or rather tempted her beyond the tempter; *When the woman saw that the tree was good for food, and that it was pleasant to the eye, she took of the fruit thereof and did eat,* and thence bequeathed the itch of curiosity to all her posterity. And if you turn over to the next great sin of the world, (that could not be purged without a deluge of waters) you shall find that all beginning from the eye; *The sonnes of God saw the daughters of men that they were fair, and they took them wives of all that they chose,* by which wild polygamie, they replenished the earth not so much with children, as transgressions; and yet this was but the dull mischief of the eye, unacquainted as then with the art of sin; but if you look into the elder age of the world, you shall see the studied and elaborate malice of the eye, bursting forth from *Saul* in envy against *David*; when being applauded with songs of triumph for his victory on the *Philistine*, it followes thereupon, *Saul eyed David from that day and forward; con-* ^{1 Sam. 18. 8.} *finge bat oculos;* so renders *Tremelius*; darted his eyes on him, as it were sharpened or pointed with envy, that sure we may be, he was full of rancour, which thus run over so high as his eyes. And yet the eye is not sole instrument of envy, for blind men may be affected therewith, and the Ear also can entertain envy, as the tongue can utter it; but this notwithstanding, the eye is chief actour in this passion.

Because being of a more busie and inquisitive nature, it meets with many occasions of envy, that come not unto the knowledge of the ear.

2. Besides, being of a quicker apprehension, it more deeply affects the mind with such objects, as be presented unto it, than the ear can move her by the most certain information; and therefore being infected with envy, it woundeth the soul with deeper impression of the object it maligneth, and maketh the poison much more strong in operation.

*Livor tabificum
malis venenum. Virg.*

3 As the eye is said to be *animi index*, the minds interpreter; so here it is most truly verified; no tongue can so expresse the thoughts, as the eye discovers the disposition of an envious soul; *Nusquam recta acies*; the look is never but awry, as was that of *Saul* toward *David*; *limis intuebatur* (saith *Junius*) he looked askeue on him, as if dazled with the splendor of his vertue, he were not able to behold him aright.

Ovid. Metam.

In his
notes on
the place.

Nay 4. Some are bold to affirm, that it can send forth the power of its malignity, by hurting that object it beholds with envy; as if it were not enough for the eye to be like those heavenly planets in figure and brightnesse, but it must resemble them in their worst quality, by casting a malignant aspect; and though *Valesius* under the title of his sacred Philosophy, do deny this blasting property, yet *Aquinas* and *Azorius* as rationally maintain the likelihood, and that without the danger of admitting

*Valesius de
sacra Philosophia. c. 68
fusè.*

ting

ting any Platonick emission of Eye-beams: for when every passion of the soul hath such dominion over the spirits, that it can force them into any part of the body, agreeable to its severall propertie, and doth manifest the same by some outward alteration in the part so visited; why should we not allow the like effect unto envy, whereby the spirits boyling up from the heart into the brain, and thence driven into the eyes, may well flow out at those porie passages in poisonous rayes, which issuing into the eyes of those whom they eagerly behold, by mediation of the infected aire, do thence stream into the heart, as seeking a place of like affection unto that from which they sprang; and tainting that with the noisomnesse of their strange quality, at last, declare the contagion thereof in the languishing of the outward parts. Or if with *St. Basil*, we reject this opinion, as rather believed by the vulgar, than allowed by the learned; yet thus much he gives us leave to resolve, that *οἱ μισόκαλοι δαίμονες*; the devils, enemies to all that good is, if they find any person inclined to maliciousnesse, as they have power to abuse their bodies, so likewise their eyes to the executing of their wickednesse; so that still it is the guilt of the eye, that becometh thus a weapon of unrighteousnesse to the Prince of darknesse. And as if Nature would be revenged for so foul a violation; you shall find no part infected with more diseases, nor sooner decaying; as if she would make us to bewail the errors of our sight, in

*Basil. hom.
de invidia,*

the want of it ; and you may observe, that the end suffers most in the agony of death, by the cracking of its strings, and dissolution of spirits ; nay and after death too, bears the tokens of that deadly conquest, being flung wide open in gastly wise, as if justly then to ly open to injurie, that was before so injuriously open to all iniquity. But then you may withall observe the carefulnesse of nature too, that in the same part whereby we offend, hath provided an expiation, that seeing (as *Syracides* speaks) *nothing is more wicked than the Eye, therefore it weepeth on every occasion* ; And (beloved) let this pronenesse to weeping, be a motive unto us of godly sorrow, and let us teach our eyes with *Jeremie*, if not to run down with rivers of water, yet to trickle down at least with some few drops of penitent tears : to be-

Ecclus
31. 3.

Lam. 3. 48.

v. 49.

2 Cor. 12.

21.

Zelare quod bonum videas & invidere melioribus, leve & modicum apud quosdam crimen videtur; dumque existimatur leve esse, non timeretur, &c. Cyp. de livore.

wait the finnes that we have committed, and have not repented of, nay, scarce acknowledge them to be sins ; as many alas ! too many do, untill with the rich man

in the Gospel, they lift up their eyes being in torments : one precious drop of this water, now, now may quench the glowing sparks of envie, which by our neglect might kindle into everlasting fire. O let us be here then all *Baptists* to our selves, and preach unto our eyes the *Baptisme of repentance for the remission of their finnes* ;

Mark 1. 4.

Here let us arise and bath them in the laver of their own compunction, and with the tears

tears of our eyes, wash away the evil of them, which in the sense of my Text, is the nature and quality of envy, and comes next to be discovered.

Tὸ ὄνομα μίμημα τῶ πράγματι; It is *Plato's* *Part 2*
The nature
apoththegme, words are the image of things, and represent them as they be in nature unto our understanding: but behold here a vice beyond the propriety of Expression! It is not enough for the envious eye to be called by the name of Envious, but it must be paraphrased by the term of Evil, as if it could not be otherwise sufficiently made known unto us; and if you will bestow your attention on so vile a subject, you shall hear it abundantly make good the stile of evil, both in regard of the evil of sinne, and the evil of punishment.

First, for the evil of sinne; we consider it in the generall by the Parents from which it descends; which are no lesse than two capital sinnes, pride and covetousnesse, when making our own persons the God of our desires, and seeking infinite contentment in the compasse of our selves, we maligne the prosperity of others, as seeming to diminish our own felicity: which (a) Saint Cyprian and (b) *Aquinas* conceive to be the cause of Satans banishment from heaven, as grieving at the dignity *(a) Ser. 2:*
de zelo &
livore.

(b) *Post peccatum superbia consecutum est in angelo peccante malum invidia, secundum quod de bono hominis doluit. Aquin. 1. 9. 63. a. 2.*

Wisd. 2:

24.

of man, whom he beheld made after Gods own image, insomuch that he would relinquish his own glory, to deuest so noble a creature of perfection, and rather be in hell himself than see *Adam* placed in Paradise. But certainly after his fall it was the first practice of his wickednesse on earth, to envy mans innocence, and to impiunge him with himself in the ayile of sinne, and misery: and it was envy too he made choise of, to be his engin of

Hinc Diabolus inter initia statim mundi perit primus & perdidit. Cypr. ibid. & Lactant. lib. 2. 9. Deum zelotypia indultum exprobrat, & consulto mandasse de arbore, ut in gradu inferiori hominem teneret Calv. in Gen.

perdition, possessing *Eve* with an envious thought of God, as if he forbad them the tree of knowledge for no other end, but to debar them from

the Society of his glory. Neither is there any infection in man, that seems so properly to be the infusion of that venomous Serpent:

Inter ceteros pestilentie morbos quos antiquissimus ille ac foetidissimus serpens g. avissima letifera amulati- onis invidia, & teterrimo illo vi- rosi oris spiritu inhalat. Calv. ad Ecc. Cath. lib. 1.

for whereas all the other passions were in the soul in the state of innocence, (although in a pure and perfect condition) there was only no occasion for

envy; but this (like a cursed weed) sprouted immediately from the soil of corrupted nature. Neither is there any vice arising in us from the bitter root of original sin, that more enforceth us to acknowledge our derived corruption; & that the Scripture saith not in vain,

Jam. 4 5.

Est totum venenum antiqui serpen- tis. Paris. de mor. 4.

The spirit that dwelleth in us lusteth to envy. The place

of the Scripture that saith this, St. *James* (that voucheth

voucheth it) hath not told us; it is by most conceived to be, *Gen. 6. 5.* where it is said, that *Gen. 6. 5.* God saw that every imagination of the thoughts of mans heart was onely evil continually. And then, this parallel will confirm the sense of my Text, that envy and evil are *Synonyma*, two words implying the self-same things, and we thereby to be admonished, that there is something more of evil in this passion than the rest, or else, this expression might have been spared.

The evil whercof we come in the next place more distinctly to consider; First in respect of the universality, and then of the malignity of it.

First for the universality; it is of such a diffusive nature, that like a generall inundation, it spreadeth almost over * all mankind, so as

very few (like *Noah* and his family) are exempted from it; though happily they may be free from other infirmities, (as *Nazianzen* instanceth in

Vidi ego & expertus sum zelantem puerum, nondum loquebatur, & intuebatur pallidus amaro aspectu collataneum suum. Aug. Confess. l. 1. c. 7.

Eusebius, a man (otherwise) victorious over his passions, and endued with singular piety, as the troubles of these times abundantly manifested; *ὁμως δὲ τὸ παθὲν τι ἀνθρώπινον*, onely toward *Basil* he expressed somewhat of humane weaknesse in the maligning of his eminent endowments; you may see the tincture of this malignity in secular profession, as namely in the compilers of history, whose Collection, (as *Tyrinus* observes) are most em-

Major historia pars in rebus deterioribus moratur, &c. Tyr. Max. Serm. 12.

ployed

ployed in matter of a more dismal nature, as tyranny, oppression, rebellion, murthers, and thelike sad accidents; as if these things onely could raise the authours observation, that carry in them the reproach of humane misery. So for Advocates, Oratours and Poets,

Qui sont lasches à reciter le bien, eloquens au mal, &c. Charron de la foy lib. 1. cap. 39.

it is the note of *Charron*, that being cold in the praise of goodnesse, they are eloquent in mischief: the words, inven-

tion, figures to defame and flout, are more rich, more emphaticall, and significant, then to commend or speak well: And so generally for the rest; all are infected with the plague of envy, more or lesse, as it may appear,

1 By the credulity of men unto evil reports, *Isid. Pelus. Ep. 162. l. 3.* either * out of their own guiltiness, esteeming others by themselves; or else supposing their own faults lessened by the aspersions of others, *Eccl. 10. 1.* when like dead flies in precious ointment, one senseless rumour shall cause the best name to send forth a stinking savour, and disrelish all the sweetnesse of the most approved virtue.

Or 2. By the acutenesse of men in discerning the imperfections of others, though it be but a mote in their brothers eye, and taking no notice of their vertues, like the Ravens, of which *Mat. 7. 3.* *Isid. Pelus. Ep. 237. l. 3.* *Pelusiet* speaks; *οἱ λημῶνας παρατρέχοντες*, who passing by gardens and flowery fields, direct their flight onely to carcases; and as the nose can smell no water (*sairh Hippocrates*) *ἐάν μὴ σαπῇ*, unlesse it be corrupted; so neither can they perceive any action, that is

not

not leavened with some depravity. This for the universality.

We are apt to look upon the malignity, *Nullum* which is more peculiar unto envy, than to any *malum im-* other vice; for whereas any other vice is con- *pugnat, sed* trary but to some single vertue; as pride to *solum de* humility, anger to patience, and the like; *omne bo-* This of envy is contrary to all, hating every *num. Pa-* thing for which any one is commended: and *ris. de mor.* 4.

as it is contrary to all vertue; so especially unto charity, the chief and greatest of Chri- *I Cor. 13.* stian virtues: being grieved at that good for *13.*

which charity rejoiceth, and rejoicing at that evill, for which charity lamenteth; *τὸτα*

ἐλθὲν ἐς τὴν, ὅταν δακρύοντα ἴδῃ, saith Saint *Chry-*

ostome: Then onely the envious man be-

comes a friend, when he sees one weeping

and bewailing his misfortunes, and he more

willingly condoles his misery then he could

congratulate his prosperity. Besides, Charity,

as it extends unto all men in a courteous re-

spect, so in a nearer affection to those that are

allyed by some natural relation, or resemble

them in some like quality or action; but envy

chiefly maligneth those that are nearest,

κατὰ γένος, κατὰ συγγένειαν, &c. either by *Arist. Rhe-*

countray, or kindred, or age, and which are

most like them in riches or fame, or art, or the

desire of the same things: then further, as it is *I Joh. 4. 8,*

contrary to charity or love, so likewise is it to *16.*

the God of love; for whereas God freely com-

municates his goodnes to his world of creatures,

and delighteth in the good which he imparteth

unto others: the envious man would rather

be-

be deprived of goodnesse himself, than that another should enjoy it, and is more vexed at the welfare of his neighbour, than he would be at his own calamity. And if you will descend in your thoughts by the severall steps of nature, you shall find it as far from the creatures, as they come nearer to their Maker in perfection.

*Francisc.
Victoria, de
alii ad co
citati.*

The blessed angels are so far from envy, that (as the Schoolmen do affirm) they rejoyce more in the happiness of their blessed associates, than these their selves do in their own happiness. The higher in glory are more delighted in the felicity of those below them, than those below them are delighted in their own felicity: because (as they argue) the accidentary perfections, which followed happiness, being communicated according to the capacity of the receivers, it must needs follow, that the superiour having a larger capacity, must conceive more happiness in apprehending the joy of their inferiours, than the inferiour conceive in apprehending their own joy. Step we next unto him that was made a little lower than angels in dignity; it is not to be found in the best of men, but alwayes where it is, it is an argument of a degenerate

*Semper minor est qui incedet.
Plin. Epist.*

Ego semper sensi, neminem alterius qui sua consideret virtuti invidere. Philip. 10.

disposition, that confesseth a minority to the person envied: So that *Cicero* did not more bravely then truly resolve, that no man also is confident of his own vertue, doth envy that of another. Nay, look on those creatures that are lower than man,

man,

man, I mean the brute beasts; and *Plutarch* will tell us, it is not in them neither, as having no apprehension of glory or prosperity, which are the main provocations of envy. So that those fabulous contrivers of Mans Creation, that would have each creature contrive an affection to the making up of his soul, might here have failed of a creature to make up their invention; Nay, one degree lower yet, look we down on those that have made themselves the lowest in nature (if sin and misery can make them so) the very devils themselves; and although we cannot deny it to be in them, yet we cannot deny neither, but it is worse in men than in Devils; For Devils do not envy one another; and besides, their envy ariseth from the want of that good which they have lost; whereas man envies that good, which he may obtain, nay, oftentimes that which he hath already, envying * not that himself wants good, but because another doth not want it. This may suffice

Non ut aliquid boni sit ipsi qui invidet, sed quia illis est quibus invidetur. Aristotel.

for the evil of sin, our next prospect is that which attends it, the evil of punishment; which may be considered either in regard of the discommodity, or of the anguish, and torment of it.

First, for the discommodity; it is injurious to the Common wealth; for as *Plato* wisely blames the envious man, *τῇ τῶν ἄλλων διαβολῇ δεῖν διομένους ὑπερέχειν, &c.* while by derogating from others, he thinks to excell them, he proceeds not aright himself to virtue,

Plato de Rep.

ture, and hinders those that would proceed by unjust detraction; so that damping the desire of attaining vertue in the City, he deprives it (what lyeth in him) of worthy achievements; For though such spirits there may be, that take pleasure in the envy of their adversaries, as a testimony of their goodnesse, yet others of a softer temper choole rather to obscure their own excellence, then to provoke anothers

Neque enim Christianos quantumvis fortes ac singulari tolerantia pradtos, sui tantum rationem habere oportet, sed persecutoribus quoque consulere, &c. Nazian. Orat. 3.

Perdit quacunq; omnes mercatores lucrantur. G. Paris.

malignity. And as some *Christians are said to have fled from the glory of martyrdom, to spare their persecutors from the guilt of murder; so they will restrain their meriting endeavours, for fear of endangering the innocence of their brethren.

Thus is envy unto others; but is much more injurious unto the envious person himself, as defrauding him of that benefit, which he might enjoy by charity, whereby he might make his joy as universall as the blessings of mankind; nay, make all these blessings as it were his own, by rejoycing in them.

Quid infelici viro prastat invidia, quem in secretis conscientie quibusdam unguis livor ipse disceperit, & alienam felicitatem tormentum illius facit. Aug. de temp. Serm. 83.

This is the first sort of punishment, but a worse is behind, that is, the Anguish and Vexation wherewith envy requiteth those that entertain it, as if the divine justice had appointed this sinne to be the torment of it

self, that could not likely have a worse torment thent: therefore rightly termed by Nazianzen, *δυστυχία τοῦ ἐνυβριῶντος*, the sting of an

an evil spirit ; and certainly he that lodgeth it in himself, doth but nourish a snake in his brest, to afflict and torture him:

For whereas every other sin hath some pleasure to endure it, as lust, intemperance, and the rest, onely

Velut quosdam pectori suo admovere carnifices, qui se intestinis cruciatibus lacerant, &c. Cyp.

the envious man gives away his soul for nothing but bitternesse, and anxiety : a sin so painfull, that God is wont to make this the punishment of other sinnes ; as appeareth by that which he threatneth to *Eli*, concerning the wickednesse of his sonnes ; *videbis amulum tu-*

1 Sam. 2. 32, 33.

um in templo, thou shalt see thine enemy in my habitation, and the man of thine whom I shall not cut off from mine altar, shall be to

Vide P. Martyr. ibid. Excitatum contra te qui oculos tuos perpetuo urat.

consume thine eyes, and to grieve thine heart, that is, by seeing others in the Priesthood, from which they were rejected. Nay, a plague reserved, to accomplish the pains of the damned, as our Saviour tells the Jews ; *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdome of God*; as if it should be a hell to them, but to behold the glory of heaven, and the extremity of their damnation should be the sight of others salvation : An instance whereof you may see in *Dives*, begging of *Abraham* to send *Lazarus* with the tip of his finger dipped in water, for the cooling of his tongue ; Certainly, this could no way ease him, being tormented in that flame ; it rather sheweth that being more inflamed with envy, than with hell-fire, he made this motion for nothing else, but

Luk. 13. 28.

Luk. 16. 24.

that

that *Lazarus* so for a while might be deprived of his happinesse, and descend into hell out of *Abrahams* bosome. And well may it be the punishment of the damned, when it hath in this life the property of the damned, that is, incurableness: which therefore *Cassianus* supposes to be that plague intimated by the Prophet *Jeremie* in the eighth of his Prophecy; *Behold, I will send serpents, Cockatrices among you which shall not be charmed, and they shall bite you.* For

Ier. 8. 17.

Zeli vulnera occulta sunt, nec remedium curâ medentis admittunt, qui se intra conscientia latebras, cæco dolore clauserunt. Cypr.

as he that was first infected with this poyson, I mean the Devil, was past the recovery of repentance: so they that are thoroughly stung with this serpent, are be-

yond the cure of the charmer, charm he never so wisely: you will yield the disease to be desperate, if you consider the quality of it, which contrary to all other diseases, is encreased by the remedies: for the more one stirres to mitigate

Hic est ignis Græcus qui superfusione aquæ accenditur, &c. Paris.

the unhappy patient, either by patience or humility, or munificence, the more is he exasperated with the horn of envy; nor is any way to be cured thereof, but by the ruine and destruction of him that he envyeth; οὐτὸν ὁπος τῆ μίσους says St. Basil: This alone is the period

Basil. hom. de invidia.

of his hatred, if he see his rivall become miserable, and instead of being the glorious object of his envy, the wretched subject of his pity.

Hitherto you have seen the nature of this evil, as well in respect of the sin, as of the punishment, together with the particulars contained in either; in the former the universality and

and malignity, in the later, the discommoditie;
and vexation; but yet you have not seen the
ground of this evil; which is no other than
goodnesse it self; as it followeth in the next
words to be considered, *because I am good.*

The light is sweet, and a pleasant thing it is
for the eyes to behold the Sun, and yet no-
thing is more unpleasant to a diseased sight,
that is not able to endure the brightnesse, and
thus likewise it befalls the eye of the soul.

The third
part. The
occasion.
Eccles. 11.
7.

That good which is the delightful object of
the mind, while she is sound and rightly order-
ed, is the occasion of her hatred being once
depraved, and instead of pleasing her becom-
eth her loathing and detestation: and as to a
corrupt stomach τὸ προσίθηναι βλαπτεν, saith the
great Physician, the very nourishment becomes
corruption, so to a soul vitiated with envy, that
goodnesse which should feed and cherish her,
increaseth her malady and perversnesse; that
whereas evil things work for good unto the
righteous, on the contrary, good things work
for evil unto the envious; who by the worst kind

Hippocr.
Apor.

Rom. 8.

of Chymistry turns the happinesse
of others into his own unhappi-
nesse, King Solomon in his time
observed this wicked disposition, and complain-
ed of it, Eccles. 4. 4. *I considered all travell, and
every right work, that for this a man is envied of
his neighbour, but his father David felt the ex-
perience thereof from his enemies, as he seems
to imply by that expression, Psal. 118. They
compassed me about like bees; for they would not*

Non commodum aliquid sibi
quirit, sed solo fraterno
pascitur detrimento, Paris.

Eccles. 4. 4

Psal. 118,
12.

H.

have

have been so troublesome, but that they perceived some sweetness in him more than ordinary, and this we may safely affirm to be one main cause of the best mens persecution in all ages of the world ; and we may make it the ground of

Perquam pauci viri ex iis qui clari illustresque tum virtute tum fortuna habiti sunt, quos non infelix exitus, &c. Scalig. Poet. l. 3. c. 15.

Alienam virtutem propriorum vitiorum exprobrationem excitantes, Job. V Vower polymath.

Scaligers observation ; that there have been scarce any personages accounted famous for vertue or fortune, but some dismall death hath pointed them out, for an example to posterity : while the envious nature of man accounteth such

illustrious merits, an upbraiding of their own defects, as if they werelighted unto infamie by the splendour of vertues shining about them. The truth whereof will many wayes appear, if we consider the diversity of goodnesse, which envy opposeth.

Gen. 4. 8. 1 John 3. 12.

Tantum valuit ad consummationem sceleris emulationis furor, ut nec charitas fravisset, &c. Cypr. de zelo.

It was righteousness in *Abel*, that enraged *Cain* to imbrue the earth with his blood; the fury of envy so transported him, that neither could the

Rom. 1. 21.

Gal. 5. 21.

love of a brother, nor the fear of God, nor the punishment of sin deter him from so horrid a wickednesse; so that this may be one reason why the Apostle joyns these two, *Envy* and *Murder* more than once, to shew how near they are allyed each to other.

It was graciousnesse in *Ioseph*, that made him envied of his brethren, because his father loved him more then all his brethren : so that *Iacob* was in the right, when he told them (at the sight of his

his bloody garment) *an evil beast hath devour-*
ed him.

*Omnium
infernali-*

um ferarum ferior, & à domesticatione elongatior; G. Paris.

It was victoriousnesse in *Gideon* Judges 8. 1
against the enemies of Gods peo- Invidabant Ephraim Gi-
ple, that incensed the men of *E-* deoni, quod magna glo-
phraim to chide so fiercely and ria ex isto praelio ad eum
sharply with him, as if they would redierit. P. Mart. ibid.
encounter him afresh with envy, after his vi-
ctory over the *Midianites*; And therefore God
furnished *Abraham* upon his Conquest of the
four Kings, with a protecting shield instead of
a triumphant garland, *fear not Abraham, I am* Gen. 15. 1.
thy shield, as it were to defend him against the
fiery darts of envy; and in *Rome*
it was usual for Captains in tri- Macrobium Saturn. Bulla ge-
umph, to wear in a golden ball stamen erat triumphantium
or bosse, certain charms against quod præ se ferebant, inclu-
envy, which then they thought sis intra eam remediis, &c.
most enraged with the fame of their noble a- lib. 1.
ctions.

It was vertuousnesse in *David*, that provoked
Saul to maligne him every day more than
other; and to requite his greatest benefits,
with the greatest injuries that were possible:
as the one increased in grace and favour
with God and men; so the other no lesse in
deadly hatred, and utmost practises to destroy
him; that if the Lord had not secured him by
the *saving strength of his right hand*, he had cer-
tainly *perished by the hand of Saul*, whose honour, Psal. 30. 6.
state, life and safety, were dearer unto him than 1 Sam. 27. 1
his own.

Jonah 3. It was repentance in the *Ninivites*, that so much
 10 distempered *Jonah*, as to envy in a manner at
 chap. 4. 1. the success of his own preaching: *God repented*
 him of the evil which he said he would do unto
 verse 3. them; and this seems evil in the eyes of the Pro-
 phet, who forgetting his own deliverance from
 the whale, repineth bitterly at the deliverance
 of his auditors, and that mercy which he should
 have given his life to obtain, he beseecheth God
 to take away his life, because he seeth it ob-
 tained.

But if you will at once behold the unparal-
 lell'd history of envied goodnesse, you may
 copiously read it in the Jews against our Savi-
 our; still encreasing their malignity, as he en-
 creased his good works; when even those mi-
 racles that saved others, served onely to destroy
 himself, and stirred up the people to importune
 Pilate that he might be crucified, which the
 Romane governour clearly perceived, and sought
 to release him, for he knew that for envy they had
 delivered him. *Hi sunt invidia mores*, this is ever
 the nature of envy, τῶν λαμπρῶν ἀφεται, it af-
 faulteth the worthiest persons, those that shine
 beyond the rest in glorious actions; χερσὶν
 οὐκ ἐπιζει, it meddles not with such as be of
 a meaner quality, that in this respect it is a
 kind of misery to grow eminent, when by ob-
 scurity one may avoid the grief or envy of be-
 ing envied.

Athletarū And as it is with single persons, so with pub-
 Execlia quæ ad summum plenitudinis evasit periculosa; natura enim sua
 statu manere non potest, neque ociosa quiescere. Hippoc. Aphor. 3.
 Lib. 1.

lick bodies too; States, and Kingdoms being once grown into wealth and greatness, have their *εὐδαιμονία* also, like the natural body, such an exquisite state of health as is in danger to be subverted by some malignant predominant humor; for the sins that are bred by long peace, and plenty, God lets in the spirit of envy, which turneth a fruitful land into barrenness, for the wickedness of men that dwell therein. *Plas. 107.*

34.

And thus it fareth with the Church too;

when flourishing most in outward prosperity, and having peace from enemies abroad, there ariseth a sort of men within her, (like wormes that breed in the fairest fruit) speak-

*Christianorum n' ἐν' ἀρεῇ
ἐνεχέτα, contrariamque mu-
tationem quærens, licentiaque
et honor et saturitas, &c. Na-
zionf. Orat. 2.
Acts 20. 30.*

ing perverse things, to draw away disciples after them, by means whereof, the bond of Christian peace is broken, charity violated, truth corrupted, unity rent into schisms and heresies;

*Hinc dominica vinculum pacis
rumpitur &c. Cypr. de zelo.*

These among others, St. Cyprian reckons to be the fruit of an envious spirit; But for the season of these ill weeds, our Saviour seemeth to have intimated in that parable of the Tares; *Matth. 13.* where 'tis said expressly, *When the blade was sprung up, and brought forth fruit, then appeared the tares also,* that is, when the Church was grown to some ripeness, then was the time for the enemy to annoy her, *ἐν τῇ καρπῇ τοῦ σπέρματος*

*Matth. 13.
26.*

Μῶμ' ἐν τῇ καρπῇ; as Clemens gives the reason *Clem. Alex. Strom. 7.* of it; because every excellent thing is attended with malignity.

All this while, we have considered envied

H₃

good.

goodness in reference only unto men in whom it resideth; But then it would be as well considered in reference unto him from whom it proceedeth, that is, (as the Apostle saith) *The Father of lights, from whom cometh down every good and perfect gift.* And in this respect, envy will prove to be a fowl of an higher flight, a sin that strikes at God himself: and thus the text here sets it forth. Our labourers in the vineyard seem displeased at the equal wages of their fellowes; but God who is meant there under the title of an householder, takes the matter to himself, and interprets their repining to be a murmuring at his own most just proceedings; an envious upbraiding of his goodness. So that in short, to malign the gifts and blessings bestowed on our fellow-servants, is to offend the Donor of them. This were enough for a *sileat caro*, to stop the mouths of all gain-layers, considering whose doing it is; *when the vilest men*

Zech. 12. 10. men are exalted; And yet the world is full of such murmurers, who are not satisfied with that which struck our labourers dumb, and left them nothing to reply: But think they have reason on their side to prefer a bill of complaint, seeing some persons out of a stupid lethargick dulness (as it were) awakened to preferment, or as the

* Related by
Vlpian and
Plutarch,
citant Rbo.
dig. no. 9. 18.

* Ancients pictured *Timotheus* lying asleep, and Fortune by him holding a net, with goodly Cities flowing into it without any care of his: so these rewarded with a donative, that never laboured in the vineyard, much less *have borne the heat and burden of the day*: when on the other side, others there be, like those in the

Gospel

Gospel, *that have toyled all the night, and have taken nothing*, that have employed their whole age in vertuous industry. without any the least encouragement, save the conscience of their good deserts, and are either referred over to another life for their recompence, or so unseasonably advanced, that like old *Barzillai*, they have not the time, or the mind to enjoy it: Here, many think, they may be suffered to discharge their indignation, and defend themselves with the examples of *Job*, *David*, *Jeremiah*, *Habakuck*, whom the Scripture records to have done the like; and yet we do not hear them blamed for so doing. Nay, so far from being blamed, that some great Doctors affirm it lawful for them, and others, by the help of a distinction: as, that considering the advancement of unworthy persons precisely according to humane distribution, we may be offended at such a disproportion, as a defect in nature, but that considering it absolutely, as it dependeth on the orderly disposition of divine providence; or as it is opposed to spiritual things (in comparison whereof it is as nothing) we are not allowed to murmur at it: But sure the Scripture scarce alloweth of this difference in the dispensing of promotion; declaring clearly in this case, that *God is the Judge who puts down one and sets up another*, and forbidding us without any limitation, to *fret our selves because of him that prospereth in his evil way*: or to be *envious against the workers of iniquity*: unto whom perchance God gives their heaven in this present life, even all the heaven that ever they shall

Luke 5.5.

2 Sam. 19.
35.Greg. de
Valentia.Psal. 75.7.
Psal. 37.1
& ver. 7.

Malderus

enjoy ; and gives them riches, power, and honour, for their greater punishment in the abuse of them. So that to murmur at their prosperity, were to prejudice the wisdom of God, who imployes the hands of men, as the instruments of his bounty, to dispense those benefits unto others, which from him they have received.

*Homil de
Inv.*

Thus (according to my weakness) I have laid before you a Map of envy ; containing the instrument, the nature, the occasion thereof . But, as he were but an ill Physitian that would ἀλείψει τὴν ἀρρώστιαν (in *St. Basil's* words) leave the patient in his sickness, without endeavoring to amend it: so having discovered thus much of the disease, it is meet I should apply the remedies ; which is the last exercise of your patience.

*Applica-
tion.*

In applying the remedy, we first found the cause of the disease, and this being taken away, the rest is easily amended ; 'Tis the eye (we heard) that is the instrument of this passion; but the mind is that which moves this instrument ; and therefore this is first to be dealt with, ere we can hope to cure the other. The wisest heathen (as the Oracle voted him) had light enough to direct us in this method ; Ὁρθάντες αὐτὸ κεφάλαιον ἢ δεξιάν ; we must not think to cure the eye without the head ; nor the body without the mind : and for this, he commends as the only physick, ἐν πᾶσι τοῖς ὑμῖν, the wholsom charmes of moral precepts. But for these, we need not go to any Gentile, having the teacher of the Gentiles (as he styles himself) for our Physician in this kind, who prescribeth

*See ates in
Platonis
Charmide.*

*1 Tim. 2. 7.
& 2 Tim.
1. 11.*

two directions for the redress of this dangerous affection; that is, a Caution and a Recipe, an extirpation of vain glory which is the root of it, and an implanting of charity, which is the cure of it.

The former we finde *Gal. 5. Let us not be desirous of vain-glory, provoking one another, envying one another.* It is the fruit of vain-glory: for it cannot be, but that he who strives to exalt himself, must envy the estate of those whom he thinks his competitors in glory: and therefore the way not to envy another is to think humbly of thy self; and by reflecting on thy infirmities, to esteem another better than thy self; which is that the Apostle calleth, *In honour preferring one another*: But he that maligneth the praise of another, as undeserving it, *thinks more highly of himself than he ought to think*, and falls into the Pharisees sin of *despising others*: and should God take him at this advantage, he would be so far from claiming an inheritance with the Saints in light, that he might rather fear his portion with the hypocrites, and unbelievers; for with their very sin our Saviour^{45.} chargeth him; *How can ye believe that receive honour one of another?*

The other direction is, to put on charity, which envieth not; for it cannot be, that he should envy anothers felicity, that is ready to impart his own felicity unto another, as unto a member of that body whereof Christ is the head; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; and if one member be honoured, all the members

rejoyce

Gal. 5.16.

Phil. 2. 3.

Rom. 12.

10. ver. 3.

Luke 18.9.

Col. 1.12.

Luke 12.

Joh. 5.44.

Col. 3.14.

1 Cor. 13.4

Col. 1. 18.

Eph. 5.29.

1 Cor. 12.

26.

Rom. 12.5 *rejoyce with it; Now we are all one body in Christ,*
 Basil Hex- *and every one members one of another,* ἡ ἑαυτῶν
 am. Hom. 7. *ἰοὺ ἰξερῶν, saith Sr. Basil, The Viper being to*

accompany with the Lamprey, is said to empty himself of his poyson for the love of that soule conjunction: How much more should the spouse of Christ, cast away all her venomous rancour for the reverence of so holy an union!

Eph. 5.32. *This is a great mystery; but I speak concerning Christ and the Church.*

To furnish you with particular remedies befitting the several kinds of your diseases; If thou seeest thy neighbour advanced above thy self by favour, titles, or preferment, look on the Disciples of Christ, and there you find one call'd a rock, another leaning on his Masters breast, without the indignation of the other Disciples.

Or if thou see another abound in Learning, Judgement, or the like abilities, be not so envious to thy self, as to be vex'd at that which may better, or inform thee, if thou wouldst make a right use thereof; and if thou hear him defend the truth with applause of others, let not a perverse emulation tempt thee to maintain the contrary, *to the subverting of the hearers*: For there is (saith a great Divine) ὅτι
 2 Tim. 2. 14. *ἡ μάχη καὶ ἐστὶν; a time even to be overcome, as to*
 Naz. 6. 6. *every thing beside: and it is better to be ho-*
 ol. 67. 6. *nestly vanquished, than to obtain a wicked*
 Eccles. 3. 1. *victory, with the shipwrack of thy Religion;*
 1am. 3. 16. *For where envying and strife is, there is confusion,*
 2 Pet. 1. 5. *and every evil work.*

6. Or if thou see him endued with spiritual graces,

graces, as *Vertue, Knowledge, Temperance, Patience*, and the rest commended by St. Peter to our Christian practice; Here is matter for thy godly emulation, but not for thy *bitter envying*; Jam. 3. 14. thou shouldest earnestly strive to match him in the exercise of holy duties; but not to damp his alacrity by malicious detraction, according to our Saviours precept; *Our light is so to shine before men, that they seeing our good Works, may glorifie our Father which is in Heaven.* Matt. 5. 26. And shall thy envy be the cloud to dimm the light of others works, and thereby hinder so much glory as might redound to thy heavenly Father? *Chrysostom.* Although such a man were thy enemy, yet because God by him is glorified, he ought to be made thy friend; and now because that by him God is glorified, shall he therefore be thine enemy? O remember whose business it is he is about! and rather encourage his faint endeavours with the addition of thy service; that so thou mayest help to effect what thou dayly prayest for, that Gods will may be done on earth by thee, and thy fellow servants, as it is in Heaven by the glorious Angels.

Or lastly, If nothing here below can quench thine envy, where thou thinkest thy self to be scantied with the possession of others; look on those things that are above, that eternal inheritance with the Saints in light, which is not lessened, but enlarged by the number of possessors, who shall be sure of room enough in those *many Mansions*; so many as shall be accounted worthy to enjoy them; But then here lyes the fear on thy part, *There shall in no wise enter any* Joh. 14. 2. Rev. 21. 27

Gal. 5. 20. *any thing that defileth*; and thus do all the works of the flesh; among which are named *emulations, strife, envyings*; whereof the Apostle warns the *Galatians* with some vehemence, that *οἱ τὰς ἀρετῶν οὐκ ἐργαζόμενοι, they which practise such things, shall not inherit the Kingdom of God*: To inherit Gods Kingdom, is onely for those that be the Children of God; that is, such as be reformed after his Image: which he comes short of, or abolisheth in himself whosoever doth the works of the flesh. The *Corinthians*

1 Cor. 3. 3. are roundly told as much, *For whereas there is among you envying, and strife, and divisions; are ye not carnal, and walk as men?* that is, as natural unregenerate men, who are described by the Apostle to be *full of envy, and malignity*:

Rom. 1. 29 and such were we all by nature, *but we are washed, but we are buried with Christ by baptism*

1 Cor. 6. 11 *into death*: and how shall we that are dead to sin, live any longer therein? *The time past of our life may suffice us to have wrought the will of the Gentiles, when we lived in malice, and envy, hateful, and hating one another.* It is now high time to awake out of sleep, and to walk honestly as in the day, -- not in strife and envying: *Si recesserunt de pectore tuo tenebrae, &c.* - as St. Cyprian hence inferreth, If darkness be dispel'd from thy heart, if the beams of day have shin'd on thy soul, and thou art become a child of the light, and of the day, follow the things which are of Christ who is the light and the day. *Quid in zeli tenebras ruis?* Why dost thou rush into thine old *Egyptian* darkness, and wrap thy self again in the night of envy, and with

with the damp of that earthly passion extinguish the light of peace and charity? St. John ^{John 1.} hath shew'd the danger of it, *He that saith he is* ^{9. 11.} *in the light, and maligneth his brother, is in darkness even until now, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.* *Vadit enim nescius in Gehennam.* Both St. Cyprian, and Austin are bold to say it; for he goeth blindfold the way to hell, and falleth headlong on his ruine: as having forsaken the light of Christ, which should guide his feet into the way of peace. ^{Luke 1. 79.}

To be secured from this danger, there is no ^{John 8. 12.} other way then to follow him who is the light of the world; and that by observing what he did, and taught, who pressed nothing so much as charity while he lived on earth; and dying, *left us an example, that we should herein follow his steps*: Were it not for this, he could have saved us, *Kat ης Σημαν μωρεν* (as Nazianzen ^{1 Pet. 2. 21} speaks) by His will alone, as He made the whole frame of the world onely by his commanding word; but that he would shew how much he loved us, and would thereby excite us to love one another. ^{Naz. Orat. 9.}

This love of Christ should constrain us to ^{2 Co. 5. 14} walk in love, as he also loved us, and gave him- ^{Eph. 5. 2.} self for us an offering to God for a sweet smelling savour. All our bitterness should be allayed with the sweetness of what he hath done, and suffered for us; as the waters of *Mara* were ^{Exod. 15.} made sweer by the tree that was cast into them. ^{25.} *Lignum crucis* is of that vertue, that if we apply it as we should, ^{Heb. 12. 15} no ^{ever} of bitterness could

ever spring up in our minds to trouble us ; it would prove the mortifying of our lusts and affections, the crucifying of this body of sin.

Rom. 8. 5. Now if we have been thus planted together in the likeness of his death, we should be also in the likeness of his resurrection, and so an entrance shall be ministred unto us into his everlasting Kingdom.

2 Pet. 1. 11. Unto which, He bring us in his due time, that gave his Son for us when we were enemies, to make our peace by the blood of his cross.

Rom. 5. 8. And in the mean time, -- O thou great householder of Heaven and Earth, that hast called us into thy vineyard, to work out our salvation by faith and love, according to the grace that is given Col. 1. 20. unto us ; give us evermore of that grace to enable our souls and bodies, to bear the burthen and Rom. 12. 6. beat of the day ; all the difficulties that shall befall us by thy providence, during the course of this mortal life. And if it shall please thee to impart any of thy special graces to our fellow-labourers ; so content us with thy self, that we may not envie them, but glorifie thee, O Father, Son, and Holy Ghost, One God eternal. Amen.

SERM.



SERM. IIIL.

PHIL. 3. 21.

Who shall change our vile body, that it may be fashioned like unto his glorious body.



Our Saviour hath got the victory over Hell, and the Grave, and well may we be at the solemnity of a Triumph: a Triumph of joy, and exaltation, though not of glory

and fruition; this we looke for hereafter. It was necessary, that the *Captain and Prince of our salvation* should go before us into Heaven, both to prepare a place for us, and us also for the place; we are not ready to go yet a while. It is not meet we should come thither in our old cloths, these course and soiled bodies; this were to lessen the glory of our Saviours triumph: they must be new fashioned and refined ere we appear in his train; yet in the mean time we are *Citizens of the heavenly Hierusalem*, and have our title and interest therein, if we do not forfeit them by our own fault:

οὐκ ἔστιν τὸ πολίτευμα ἐν οὐρανοῖς — says the Apostle, *Our * corporation is in Heaven, from whence also*

πολίτευμα municipium potius quam conversationem significat. Gallicè, la Borgefia, (s) Jus civitatis nostræ in cælo est, scilicet cives sumus cæli, non terra Zanch.

Hof. 13. 14
with

1 Cor. 15: 54.

τῆς νικη-

ζατικῆς

τῆς οὐραν-

πολεως Ιε-

ρουσολιμ.

Cypril. Cat.

14.

Heb. 2: 10.

Act. 5: 31.

John 14: 2.

Dr. Donns

Devotions

expostulat.

14.

Eph. 2: 19,

with Heb.

12. 22.

* Nos ut

municipes

cælorum nos

gerimus se-

cundū Bezā

wee look for the Saviour, the Lord Jesus Christ, who shall change our vile bodie, that it may be fashioned like unto his glorious body.

A strange, and happy alteration, from misery unto felicity, to be taken out of the dust, and crowned with celestial glory; and yet such shall be the honour of our body at the last resurrection: it shall be raised out of humble corruption into high and glorious immortalitie; of which blessed expectation, my text is both the promise and assurance, wherein you may see comprized all the means to effect this marvellous work; the exalting of our body:

Division.

Here is,

First, The Artificer Christ, implied in this Relative, *Qui?* Who?

Secondly, the miraculous manner of his working, agreeable unto so powerful an Agent, *transfigurabit*, shall change.

Thirdly, the matter, or subject of this work, *Corpus nostrum*, Our body, and that, though never so unlikely to appearance in being *humile*, a vile body,

Fourthly, the pattern, or ensample whereunto he will work, *Ejus corpori glorioso*, his glorious body.

Lastly, the project, or intent of this work, *Ut conforme fiat*, that it may be fashioned like unto it.

So, we have every thing requisite unto the performance of this work, the Artificer, the Matter, the manner, the Pattern, the Project, that may now serve to the raising of our faith, as hereafter to the raising of our bodies: while

we

we make each several circumstance the Object of our consideration, beginning with the first, the Artificer, *Qui? who?*

It is not curiosity, but gratitude, to enquire after our Benefactor, and him so great a One; as the Repairer of our bodies, whom we may find with as much ease, as satisfaction, by reflecting on the last words before, where we have displayed with accurate heraldry, the Saviour, the Lord Jesus Christ; And why in such plenty of Titles? But to intimate unto us both the might, and mystery of our deliverer, God, and Man; who, as he began, will consummate our redemption in his two-fold nature, both as Christ the Lord in his divine, and as Jesus a Saviour in his humane nature, shewing in the one his ability, in the other his propriety to raise us: But both ways the raising belongs to him, more eminently as he is God; for who fitter to repair the body then he that made it? *Ὁ δὲ θεὸς ὁ πῶς τὸ ἴδιον ἔργον ὑπομείναν;* as St. Gregory Nyssen speaks, He best knows how to mend his own work that is ruined, and to restore it unto its former integrity. This is the Act of his Wisdom, but it is the Act also of his Power, and that so transcendent, as no power beside is able to effect it. Not Plato's revolution of the Spheres, nor Origens disposition in the dust, that might lye for ever dispersed, did not God

*First Part
The Artificer.*

† Tali auxilio, et natura nostra indigebat, et causa, ut reparare humanum genus nec sine maiestate posset humilitas, nec sine humilitate maiestas. Aug. de tetr.

33:

Oratione 3. in resurrectione. Auctor resurrectionis non alius statui potest, quam Deus natura auctor; longissime enim exuperat omnem naturam virtutem: Vos. de resur. thes. 20.

P. Mart. in 2. Reg. 4.

*Num. 4.
et 61.*

recall it into a body: So it is this way the Prerogative of the Deitie, and thus, it is common unto the whole Trinity; who* as they are one in Essence and nature, so they are equal in working; But it belongs more peculiarly unto Christ,

as he is Man; for *by man came also the resurrection of the dead.* 1 Cor. 15. 21.

First, by the vertue of his humane nature united personally unto the Deitie, where-with* it concurrerth as an instrument unto the raising of our bodies; being endued with a quickening power, conducing to that work; which Power he manifested

in these essayes of the resurrection, (those dead that he raised to life, in the dayes of his mortal flesh) when he dispatched not the miracle by a Word alone (as he made the World) but by *touching the Bier*, to shew us thereby (saith *Theophylact*) that his flesh hath a quickning vertue, being married to the Word that quickneth all things. And he will manifest this power more apparently at the general resurrection, when by *the voice of the Son of Man*, all that sleep in the dust shall be awakened, and start up unto Judgement.

Dan. 12. 2.
3. with
John 5. 28.

29.

In protrept.
seu admonitione ad
Gentes.

Then again, as by the Vertue, so by the Merits of his humane nature, in his bitter and bloody passion, whereby He crucified death into life, (as *Clement* strains it *ἐκ τῆς ζωῆς αἰσχροῦ πάθους*) and

* *Singulorum in trinitate opera trinitas operatur; unicuique operanti cooperantibus duobus, conveniente in tribus agendi concordia, non in uno deficiente efficacia peragendi.* Aug. de ver. dom. serm. 11.

* *Caro suo ministerio divinitatis operibus inservit, et humanitas facta est organon per quod deus suam operationem exerceret.* Athanas. in Aur. ser. 4.

and opened the Kingdom of Heaven unto all
 believers; That as the death of the legal
 High-Priest did *ἡ παρὰ τὴν*
ἀποδοξίαν (as *Isidor Pelusiot* *Epist. 109. li. 3. on that place*
notes) restore the casuall in *Numbers chap. 35. v. 25.*
 man-slayer unto the Land of his possession:
 so the death of our eternal High-Priest, will
 restore us to our heavenly Countrey; for ha-
 ving taken away sin, that was ^a the cause of
 death, life followeth of it ^a *Christus per mortem suam pec-*
 self, as we may see in the Ar- *catum sustulit quod fuit causa*
 ticles of our Creed, straight *mortis, nemini v. dubium est,*
 after the forgiveness of sins, *quin causa remota effectum au-*
 comes in, The resurrection of *feratur. Pet. Mart.*
 the body, that cannot long be imprisoned in
 the Grave, the ransom once paid for its deli-
 verance: or our Saviour should loose thereby
 the reward of his sufferings; who had not
 suffered so much in his body, but that ours
 should enjoy the benefit. So that, *Merito Jus-*
citaturus -- we may assume *Tertullians* confi- *Tertul. de*
 dence; well may he raise the flesh, that him- *resurr. car-*
 self was made, and from death, that himself *nis*
 suffered, and from the grave where himself
 was laid. Nor need we make doubt, but what
 He hath begun in himself, He will accom-
 plish likewise in us, and raise also our vile bo-
 dy; the subject of this work. and our next
 particular.

Had it been our innocent body, such as it ^{Second}
 was at the first making, it had been no ordi- ^{part. The}
 nary preterment; for flesh and blood, the ^{subject:}
 spawn of earth, to inherit the Kingdom of
 God. And yet, then it was in its purity, and had

*Tertul. de
resur.*

*a Job 14.
4 secund.
vulgar.*

*b Wild. 9.
15.*

** Aliud esse inferos negaverunt
quam ipsa corpora, quibus inclu-
sa anima carcerem sœdum pati-
atur, &c. Vid. Macrob. somn.
Scipionis, lib. 1.*

** Martio
Basiliides,
Valentin.
Manich.*

*Nazian.
Orat. 16. de
Paup. anno
12.*

some nearer affinity with Heaven ; but for this vile and despicable body, so marred and disordered by sin ; for this to have the glory of a resurrection, is a miracle as great as the resurrection : you will easily allow of the wondring, if you but survey the story of its vileness ; In its Original, *Ex fœcibus terra*, in in *Tertullians* language, from the slime and dregs of the earth, no better then the dust we tread on ; Nay, worse since that, *a De immundo semine*, in *Jobs* confession, *conceived of unclean seed*, such as we even blush to think on ; Then in its best estate obnoxious to all the variety of miseries, as want, diseases, age, deformity, and whatever either injury can inflict, or weakness suffer ; and yet there were some excuse in its weakness, but it hath malignity also , opposing, and *b* depressing that which is divine in us with its earthly weight, and obscuring the splendor of our heavenly spirit : that some ** Philosophers* in a zealous blasphemy, pronounced it the only hell of the soul, in which she did not so much live, as take penance ; and some ** Herericks* by a bolder sacrilege, denied it to be Gods own making, and devised another to be the Creator. But in a more sober detestation you may hear *Nazianzen* accusing it by his own experience. *Ο χ' ἐν ἐκείνῳ πολεμεῖ, χ' ἀντὶ πλεμύμνον*, that when it flourishes, vexes me with war, and when it languishes, afflicts me with grief ; which I love as a fellow-servant, and loath

loath as an enemy, fly as an impediment, embrace as a companion; If I strive to oppress it, I want its assistance in good actions, and if I deal friendly with it, I endanger a rebellion. O wonderful Conjunction, and alienation! what I fear, I cherish; what I love, I fear: we have here so much to look upon, that we may forget to look any farther. And yet the greatest vilenes is behind, in its frailty and dissolution: to see it fall into earth, that earth crumble into dust, that dust vanish into aire, so that now we have nothing to see any further. And can you then blame

Post totū ignobilitatis elogium, caduca in originem terram, & cadaueris nomen, & de isto quoque nomine peritura in nullum inde jam nomen, in omnis vocabuli mortem. Tertull.

the *Athenians* for mocking at the newes of a resurrection? You cannot from the light of nature, but you may from the schoole of Christ, which doth teach us to our comfort, that our body is neither so desperate, or ignoble, but it may rise again; All the vileness is from our selves; *A principio non fuit ita*; Mar. 19.8. it was not so from the Creation. It is *Corpus nostra humilitatis*, in the text, not ^a the vileness ^a *It is Zan-* of our bodie, but the body of our vileness: *chies ob-* the vileness is more ours then the body; The *seruation* body is Gods, who created it honourable, *on the* till we dishonoured it by sin. And yet hath it *place.* pleased the divine goodness that can work good out of evil (as it brought light out of *Admiranda Dei potentia, ac* darkness) to make even this vileness serve to *bonitas, quae illa quoque* our advantage: This weakness to humble us, *quae ad contumeliam, & destructionem videntur tendere, ad suam gloriam, & ad hominum utilitatem convertit. Hyper. meth. lib. 2. cap. 33.*

that when the conceit of our excellencie too much exalts us, the sense of our infirmities may curb and restrain us. This malignity to exercise us, that having our enemy still at hand to encounter us, we may still be addressed to a spiritual warfare. This misery to ex-

Praeunte tali corruptione, corpora ad novas qualitates accipiendas redduntur idonea, &c. ibid. Nam in massa carnis nostra qualis nunc est, excellentes illa corporum resuscitatorum dotes induci, atque inherere minimè possent: quamobrem morte consumi penitus, & hac non aliter quam aurum igne purgatur, capacia novarum qualitatum fieri necesse est; quod & eloquenti similitudine de semine scriptura ostendit. 1 Cor. 15, 36.

may we call that a perishing, which is only a retyring. *Habet & caro suos sinus interim,* as

Cum in haec dissolvi videtur, velut in vasa transfunditur; si etiam ipsa vasa defecerint in suam matricem terram resorbetur, ut rursus ex illa representetur, de resur. cap. 63.

cite us, that we may groane the more earnestly for our adoption, the redemption of our body. Nay lastly, this corruption to purifie us, that we may so become capable of glorious endowments; when our body shall arise more glorious out of that dust, in which it seemed to be abolished; for though it be hidden unto sense, it is not lost unto nature: nor

Tertullian had the faith to discern them. The body hath its receptacle as well as the soul, and though it be dispersed among the four Elements, it is but laid up in

so many vessels, that shall faithfully restore it at the resurrection. Look but on its Creation, and we need not doubt of its repairing: that was from the dust, and this is no more.

^a *Pineda* in *Iob.*

Quid mirabilius quam in nostra origine & prima formatione ex terra imaginem & memoriâ nostra mortis constituisse Deum, rursus in ipsa nostra morte &

resurrection,

reditu in terrā futura per resur. natiuitatē, & uitæ solatiū ostēdisse.
 Greg. Nyss. Orat. 3. de res. v.

urrection; and as by forming it out of earth, he presented us with the memory of our death: so by its returning into earth, he presenteth us with the hope of a new life. Or if we look on the excellencies of its creation, we may there find hope of its repairing, the deliberate * contrivance of the Trinity, the di-
 vine curiosity of its workmanship, in making it after the image of its maker, with the marks of sovereignty and dominion. It is not likely

• Aquin. p.
 1. q. 9. art.
 4. Gen. 1.
 26.

they had been graced with so many prerogatives to lye for ever abandoned in the grave. And yet how little are these to those others in their regeneration? When it pleaseth the Almighty to

Absit ut Deus ingenii sui curam, adflatu sui vaginam, molitionis sue reginam, liberalitatis sue heredem, religionis sue sacerdotem, testimonii sui militem, Christi sui sororem in aeternum distinet in te itum Tertul. de resur. car.

fashion them into weapons of righteousness, to Rom. 6. 13. incorporate them into members of his Christ, 1 Cor. 6. 13 and to build them into Temples of his spirit? verse 19.

Now can any imagine that these weapons should lye useles in the grave, or these members divorced from their body, or these Temples demolished in the dust? Certainly God is no less jealous of his glory in heaven, then upon earth; and when here we glorify him in 1 Cor. 6. 10.

our bodies, 'tis reason that there we should have bodies wherein to glorifie him, or else, he should loose a great part of his glory; for none give him thanks or praise in the

Cum Deus sit Rex gloria, necesse est ut ciues ejus Regni congruenter vestiantur, imperfectū (Psal. 6. vers. 5.) autem vestimentū in hominibus est gloria animarum, c. Gal. Paris. de univ. p. 2.

Grave. And as God should lose so much of his glory, so we of our happiness, if our souls only reign in bliss, without the fellowship of their bodies, that are no less sensible of bliss,

convenient unto them. Nay, our souls being parts only of humane nature, we should be thereby * no more then half blessed, nor appear so compleat Saints, as we are men; but more imperfect in the state of glory, then we were at the Creation. But let man faile of his happiness, yet cannot God of his * justice; which rendring unto every one according to to his work, will not suffer the body to be unrewarded, but as it hath assisted the soul in her labours, in watching and fasting, and pray-

ing, so to accompany the soul in her recompense, the joyes of Heaven. And that not any other, but *Corpus nostrum*, Our body.

The same to reap the fruit, that sowed the hope of salvation. These eyes that have smarted with tears of compunction, to be delighted with objects of joy; These hands that have been open in charity, to be filled with plenteous blessings; These bowels that have yearned

* Si enim non redderentur ipsis corpora sua, non glorificarentur anima ipsae, sed essent quasi mutilata quantum ad res quarum operationes exercentur per corpora, Gal. Paris. de univers. p. 2. ca. 21.

* Hac est series & causa iustitiae, ut quoniam corporis animaeque communis est actus, quae animus cogitavit, corpus effecit, utrumque in iudicium veniat, utrumque aut poena dedatur, aut gloria reservetur. Amb. de fide resur. Ut ex societate, & clientela quam reddiderit anima caro, aliud ei commodi proveniat. Cyp. de resur.

Et in quo convenientius incorruptibili corpore latabuntur, quam in quo corruptibili gemuerunt. Aug. de civ. 22. 26.

Corpus nostrum.

Sicut aquum est, ut corpus quod fuit instrumentum Animae ad operam iustitiae, sit particeps beatitudinis ipsius, ita congruum est, ut pars, n. oculus, per quem sanctus lacrymas compunctionis effudit, etiam Christi visione fruatur. See Job. 19. 27. Suarez.

yearned in compassion, to be refreshed with cheerful pleasures, which otherwise they had all done in vain, and so the bodies of Christians were of all mens most miserable; nor should their souls be in much better condition, that by taking a strange body, should set up another person, and by that meanes incurre (poor souls) the transmigration of *Pythagoras*. But our Saviour hath quit us of this fear, by retaining the print of those wounds that he received at his passion; both to shew, that his body is the same that it was, and ours to be as his, at the resurrection; the same that it was in reality, though mended in conditions, by the power of Christ, *who shall change them*; The miraculous manner of his working.

Acquiesce homo: ipsum te futurum esse in carne tua, ne tu ipse non sis, si in carne surrexeris aliena. Chrysol.

Si distincta sit materia quam informat, erit potius illa quadam anima transmigrationis. Suarez.

Ad sananda infidelium cordium vulnera, clavorum & lancea erant servata vestigia &c. Leo de Ascens. Ser. 1.

Ipsa facit testimonia sui corporis, sua resurre. indicia, quae suae fuerant contumelia passionis Chrysol. 76.

HE that hath so much subtilty, as to divide *Third part.*
 A moment, might give you a description of this change, allowing it a place between the resurrection and glory. But when all shall be done in the *twinkling of an eye*, (be done in lesse space then we say it now) Our best understanding thereof is to confound it with the rest, making all three but one Act: The rising, changing, and glorifying of our body. Yet, though we know not the doing of it, we must beleive it to be done, which is *The Man-ner.*
1 Cor. 15. 5. ἐν ᾧ τόπος, ἐν ᾧ ὁπθᾶμι (1) brevissimo tempore absol- vendi. Voss. Thes. 27. d. sp.
 so

so requisite unto glory, that none can be glorified without it: not those that shall be found alive at the last day, who shall rather escape death, the condition of Mortals, then this changing, the condition of the blessed: *For though we*

shall not all sleep, yet we shall all be changed.

1 Cor. ch. 15,

V. Pet.

Mar. M. 2.

Cyc.

4 Num. 62

cy Voss.

Thels. 5.

diff. 2.

V. Greg.

Moral. lib.

14. cap. 39

V. Peltii

Harmon.

art. 22. pa

ragr 3. &

Besseri ex

amen phy

sica V. ho.

vin. Ser. 1.

princip. 5.

All shall be changed: That is agreed on, but in what manner they shall be changed, hath divided opinions. Some imputing this change unto the substance of our bodies, which (in disdain of this grosse composition) they would promote into an aiery, or celestiall nature. An error once committed, and † reclaimed by *Eutychius*; but resumed after him by the Socinians, that with the resurrection of an old error, deny the resurrection of the old body, nay thereby make it no body at all, but a meer spirit; or which is more prodigious, *πῶμα ἄσώματον*, a bodiless body, no less phantastick, then the minds that conceive it.

• Non possum dicere o tristes ineptias! ridicula sunt. Sen. epist. 114. V. P. Mart. ibid.

Num. 4. Dan. 12. 2.

Si materia corporis resurrectionis non esset ejusdem speciei, compositum ex illa non solum non esset idem homo, verum nec homo, sed monstrum. Suarez.

rise Monsters rather then men, and (to the infamy

• Others as ridiculously, ascribed this change unto the figure of our body, that instead of this humane shape, it shall be round, and orbicular, not thinking it enough to *shine as the Starres*, unlesse it be moulded like unto them. (A metaphor well besitting the Poet) But this were to

infamy of heaven) to make us more deformed by glory.

We need go no farther for our direction herein, then that, that was the occasion of their mistake; which is the word here, *loc. com.*

μετεσχηματισμῶν 'that signifies a change, not of the substance, or the figure, but of the qualities, such as be not worth the keeping; It is but *στῆμα* the habit onely, not *σῶμα* the body, that shall thereby be changed; which our

Apostle expresseth elsewhere, by a phrase of investing; *This mortall shall put on immortality;* not as a flame to devoure, but as a garment to cloath, and adorn it. Glory, though it exalt, yet will not destroy nature, nor take away ought of her entirenesse, but amend her imperfections. It shall be still the same body in essence, though different in properties. As

the iron that gloweth with fire, is the same that it was before, and the wooll no other that is stained with purple. And since our Saviour hath demonstrated this truth in himself; it is not boldness, but piety, to make him our Example who in the

preluded heavenly glory of his transfiguration, when his face did shine as the Sun, retained then the same feature, and lineaments, to be known of

And in these many Epiphanies of himself, after his rising, it was but the usual substance of his body that he presented unto his disciples; which he proved by the evidence of

V Gerhards

loc. com.

post Per.

Mart.

1 Co. 15.

53.

Gloria su-

perveniens

natura, ip-

sam non de-

struit sed

illustrat.

G. Par. de

tentat &

resist.

Sicut lana si colore purpureo tingatur, manet quidem pristina, sed est pulchrior quam antea. Chrysost

Mat. 17 2. Splendore tali referebat speciem nostram resurrectionis, & formam, quia resurgentes per Christum, Christi mutantur in gloriam, Chrysolog. Ser. 74.

his

*Transfigu-
rabit in
the future
sense.*

On that in
Num.ch.
17. v.8.

a 1 Cor.
15. 20.
V. P. Mart.
in 2. Reg. 4
Num 32:
de Gerhar-
di loc. c. 10.

b Job ch.1.
14. ver. 14.

his *flesh and bones*, and exposed it unto the dis-
cussion of their ablest senses. That we need
not fear to loose any thing by our change,
no more then he did by his, as not doubt of the
certainty of our change, though so long after
his, though his be in the time past, so many
ages agoe; and ours be in the future, we
know not when: *Ille tertia die ab ariditate
mortis viruit*; It is St. *Gregories* allusion. He
indeed like the rod of *Aaron* soon refflourish-
ed into life, shewing the power of his divinity,
by the renewing of his body. But we like
those rods of the other tribes, must lye withered
in the grave, expecting untill the last day, the
spring of a resurrection. And good reason we
should so; if he as *the a first fruits* is gone before
us, that we as the residue, stay till the harvest,
that he in all things may have the prehemi-
nence, as in time, and order, so in vertue, and
dignity. His body that was all pure, and im-
maculate, had nothing at all to hinder the ri-
sing; but ours that was born in sinne, and
hath drunk iniquity like water, must be con-
tent to lye in the grave, to extract its inpur-
ity: there *waiting all the dayes of its appointed
time, untill our change come b*: And come it will
one day, with the coming of our Saviour, who
will recompence the delay of his coming with
the fulnesse of his bounty: changing this same
body of vilenesse, into a body full of glory,
even after the likenesse of his glorious body;
which is the patterne or ensample where-
unto he will work; *Ejus corpori glorioso*; his
glorious body.

Then

THen, a body he hath in heaven; and did ^{Fourth} not leave it behind him, when he went ^{part.} into glory. It was but a dreaming phan- ^{The pat-}tern. cie of ^a some, that he had bequea-

thed it unto the Sun, becaule of that of the Psalmist, *in Sole posuit tabernaculum*; as the vulgar reads it; He hath set his tabernacle in the Sun; Or that he had swallowed it up by his divinity, becaule of that of the Apostle, *We*

a Non ergo in aliam naturam mutatum est, sed mansit divina gloria plenum, & spargens lucis radios, cui sanctorum corpora erunt conformia. Theod. dialog. 2.

Seleuciani ex Pl. 19. 4. 2 Cor. 5. 16.

know Christ no more after the flesh: As if the flesh did misbecome him in his glorious estate, and were therefore in their rigid construction, to be excluded from entring heaven, which is a treason beyond that of *Iudas*; ^b even ^{b V Gerb.} to rob Christ of himself, by robbing him of ^{loc. com.} that nature, which he made himself. But it

is as easie for our faith to restore, what their impiety would violate, and more catholick to to avouch, that the Body of our Lord is not ended, but refined with glory; nor hath changed the propriety, but the mortality into the state, and wonder of incorruption; By meanes whereof it now appeareth in no lesse Excellency, then before in hu-

Resurrectio Domini non finis carnis sed commutatio fuit, nec virtutis augmento consumpta substantia est: Qualitas transiit, non natura defecit, & merito dicitur, Caro Christi in eo statu, quo fuerit nota, nesciri, quia nihil in ea passibile, nihil remansit in ea infirmum, ut et ipsa sit per essentiam, & non sit ipsa per gloriam. Leo de res. Ser. 1.

mility, and is no more a dishonour, but a glory to our Saviour; serving him as a Trophy of that conquest which he wonne in his flesh, nay as a Triumph of that conquest of

Secura e-
stote ca:
Et sanguis,
usupastis
Et celi
regnum Dei
in Christo.
Tert. de re-
sur. carnis.

of that conquest which he wonne in weak-
ness; in weak flesh prevailing over the power
of darkness. And as thus it serves to his glo-
ry, so as much unto our benefit, to confirm in
us the hope of a like advancement: that ha-
ving (as *Tertullian* styles it) *depositum carnis*, a
pledge of our flesh in heaven, we may expect

Ita dubitandum non est
de consortio gloria, sicut du-
bitandum: non est de commu-
nione natura. L. O ce re-
sur. Ser. 2.

Anima Christi à princi-
pio sua concepti nis just
gloriosa per fruitionem di-
vinis perfectam; Est a.
dispensative factum, ut ab
ab anima gloria non re-
dundaret in corpus. (C.
Aquin. & 3. q. 54. art. 3.
v. Gerh. loc. com.

Et Melch. Cani loc.
heol. lib. 12. cap. 13.

our owne to come after, not
doubting of a fellowship in glory,
as we doubt not of a communi-
on in nature; A communion
still real in substance, as before
time in misery, while he conver-
sed here on earth. For though
his soul was originally glorious
by the fruition of the deity, yet
for the work of our redemption
he restrained that glory from
flowing out into his body: For
who had bin accessary to his pas-
sion, if his divinity had brightly

shined through his flesh, as one time it did
on the Mount? But having once accom-
plished that mysterie by his death, then
straight way his soul at his resurrection diffu-
sed her glory into the body, although the body
appeared not glorious unto the eyes of his

ἐν ὁμοιότητι τοῦ σώματος, ἀλλ' ὁ
κρυπτομένης τῆς δόξης, ad astru-
endam carnis veritatem
fidemque resurrectionis. Jo.
Domaic. lib. 4. cap. 1.

Quod manducavit. pote-
statis fuit, non egestatis.
Aug. de temp. Sermon. 147.

disciples; as being unable to en-
dure so bright a lustre. But yet,
then was his body discharged
of all mortall affections; For in
that he took food, it was not
out of humane necessity, but di-
vine dispensation, and done with
like

like miracle, as he fasted in the wilderness. Neither was it for the refreshment of an hungry body, but for the proof of a true body; or

(if you will) not to nourish his own flesh, but the faith of his disciples. And to like purpose were his wounds, *ad sananda vulnera*, (as St. Austin applies them) to cure the wounds of their unbelief; neither were they any tokens of his weakness, but rather ensignes of his glory, in witness and remembrance of his noble victory. But being once ascended into heaven, He no longer concealed his glory, but suffered it to stream forth into his body in all glorious abundance; honouring it with all the graces that the deified creature can receive, and the divine nature bestow; Graces surpassing the concept of man, and how much more the expression! yet what he hath discovered that was caught up into the third Heaven, we may safely report; being the gifts of Christs glorious body, wherein ours shall be fashioned like unto it, which is the project, and intent of this work.

Cibo non indigebat corpus immortalitate donatum, sed cum viventium in hac vita proprium sit edere, necessario Dominus carnis resurrexit per cibum, & potum demonstravit dubitantibus de ejus veritate. Theod: dial: 2.

Sic voluit dubitantibus exhibere cicatrices vulnorum, ut sanant vulnus incredulitatis. Aug: Ser: de temp. 147.

Non ex impotentia curandi, cicatrices servavit, sed ut in perpetuum victoria sua circumferret triumphum. Uener. Beda.

Mysterio redemptionis peccata statim Anima in resurrectione, gloriam in corpore derivavit, & ita factum est corpus gloriosum. Aquin. 3. q. 53. art. 3.

¹ Cor. 12:2

Fifth Part.
The Pro-
jea.

IT was the priviledge of Man at the Creation to be made after Gods image;

a *Communicatur homini Dei similitudo per modū imaginis secund. mentē tantum. secundum alias v. partes per modum vestigii* (Ephes. 4. 23, 24.) Aquin. p. 1. q. 93. art. 6.

b *Per verbi hypostaticam unionem, et autē το μεζω τι γίγνεται, ο υδ πότε τας εννοια θεω, ουω γίγνεται το αμα θεω.* Greg. de Dei imag.

but ^a that was chiefly in his soul :

His body had little share in that likeness, and soon forfeited that little by sin, unto death, and corruption; yet see the rare mercy of God! that for the re-
paire of his workmanship, be-
came an incarnate Example, that
so, the body as well as the soul
might partake of the divine si-
militude. Thus is the body more
^b honoured at the repaire, then it

was at the creation, as the likeness where-
with it is honoured, is likewise more ho-
nourable. That was onely by the word, but

c *Deitas enim est ceu fons unde fluunt omnia bona, vita, & salus, sed caro at- que humanitas est quasi ca- nalis per quem ad nos deri- vantur.* Z nch in Eph.

d *Dos est perpetuus ani- ma & corporis ornatus vite sufficiens, in aeterna beatitudine jugiter perseve- rans.* Aquin. suppl. q. 95. art. 1.

e *Veluti quibusdā ornamen- tis Christus Electorum suo- rum corpora dirabit.*

f *Estius in 4. sent.*

g *1 Cor. 15. 54*

h *Incorruption. v. 42. Rom. 8. 21. and 23.*

this by the ^c company of Christ, arising from the vision of his glorious body. That onely con-
sisted in some fading resemblan-
ces, but this in permanent
^d endowments; and those so pre-
cious, that all the treasures and
riches of Nature are too poor to
expres them.

When the body shall be atti-
red in these ornaments, whereof
St. Paul gives the summe, and
^f Schoolmen the terms; in ^g im-
passibility, being ^h delivered from
the bondage of corruption into the
freedome of inviolable eternity.

In

In ^a clarity, so resplendently beautiful, as none but a glorified eye can behold it. In ^b Agility, answering the soul in motion as easily as her own thoughts, & with like expedition. ^c In spirituality, becoming so conformable unto the spirit, as if it were even changed into it: when we shall be no no more subject to any bodily incumbrance, more then the blessed Angels, (but more wonderfully they) in the truth of a body, be without the infirmities. O this were a transformation worth the study of ^a Paracelsus; though not to attempt it on earth, but to expect it in heaven. A transfortation really effecting what he vainly pretended, the enfranchisement of our bodies into youth, and immortality; In contemplation of these joyes, how may we anticipate heaven! and be transported thither in our soules, by meditating on the glory of our body, that it shall be not only fashioned into a glorious body, but fashioned like unto Christs glorious body, *ἐνείκες τοῦ μυστηρίου*, as that Chrysostom repeats it with astonishment, fashioned like unto that body, that sitteth at the right hand of the Father, like unto that which is adored by glorious Angels, and attended with heavenly Spirits: that which is above all Principalities, Power, and Dominions! Then to consider the disparity in the subject glorified; that it is *αὐτὸ*, this vile body, and none other, that is enobled thus with glory. This weak and impotent body so

^a Glory. ver. 43. shining forth as the Sun, Mat. 13. 43.
^b Power, *ibid.* so as to meet Christ in the ayre. 1 Thes. 4. 17.
^c Ver. 44. *Ut sit simile spiritui, non vertatur in eum* Aquin. *supra* q. 83.

^a Lib. de re-
 stituenda
 juventute.

Chrysost. in
 locum.

αὐτὸ ἴσ',
 and no
 other.

K armed

Revel. 21. 4. & 7. 6.

De Civit. 22. 19. Partium congruentia cum coloris suavitate.

—Iam ineffabili facilitate, ut sit ei gloria, quod fuit sarcina. Pet. Lomb. lib. 4. dist. 50.

here a burden! This poor and indigent body so enriched with spirituality, as to bestow it

De Civit. lib. 22. c. 30. In secula seculorum laudabunt te. Psal. 8. 4.

Psal. 8. 4. man, that thou shouldst be so mindfull of him, that and v. 5 by a glorified body hast made him, not a little

Humanam, non angelicam naturam, & eam stola immortalitat. glorificans, vexit super omnes celos, super omnes choros Angelorum, super Cherubin, & Seraphin, collocans ad dextram suam, hanc laudant Angeli adorant dominationes, & omnes virtutes celorum tremunt super se hominem Deum. Aug. medit. cap. 15.

Corpus noster conformabitur corpori Christi in gloria secundum similitudinem, non secundum aequalitatem. Aquin. sup. q. 92. art. 3.

armed with impassibility; that what was liable before to all evils, should now be liable unto none. This dull, and heavy body so quickened with agility, as to become as a wing to the soule, that was

self wholly in praile, and thanksgiving. Here we may have leave to break out with the Psalmist, Lord! what is

lower onely, but so much higher then the Angels, who shall not disdain, but reverence our nature, which they behold thus crowned with dignity, thus preferred in its worse part, the body, to be like unto Christs glorious body; like unto it at least in proportion, though not in equality, or in Theodorets distinction, like unto it *ἡν μοῖον*, in the kind, though not *ὡς μοῖον*, in the degree of glory:

wherein the body of our Saviour shall farre differ from ours, as ours shall in some sort each from other; They shall not all be alike glorious, in this glorious likenesse. For as the Sun, though with equall bounty he diffuse his

his beames on all sides, yet is more dimly, or brightly represented according to the object that he enlightens; appearing otherwise in Glasse, and Christall, and Diamond: So the Sun of glory, though he impart his splendor alike

unto all the blessed society, yet it is diversely received among them, according to their several capacities; which proceedeth not from the merits of the receiver, but the favour of the Rewarder, who gratifies those gifts that himselfe bestowed, and accumulates the grace of

sanctity, with the grace of glory. Nor shall this diversity be any motive of envy in those glorious Inhabitants, when he that hath lesse then another, shall have so much, that he shall desire no more; not any that awaketh up after

Christs likenesse, but shall be satisfied therewith.

That is Gods part, and so no fear of the performance; but then something is required on our parts, to attain unto this likenesse: and that is by another likenesse to conforme our selves here unto him, by the likenesse of his life, in the practise of good works, and by the likenesse of his death, in the crucifying of our lusts, for every one that hath this hope, purifyeth himself, even as he is pure. 1 John 3.

Leaving therefore these promises (dearly beloved) let us cleanse our selves from all filthynesse of

Ex inaequalitate sanctificationis necessario inaequalis sanctorum dignitas caelestis efficitur, non quidem ex merito operantis, sed ex benignitate misericordis qui coronat munera sua, & gratiam pro gratia remunerabit. Morton. Apologia.

--Sicut nunc non invident Archangelis Angeli ceteri, tanquam nolit esse unusquisque quod non accepit. --Sic itaque habebit donum alius alio minus, ut hoc quoque donum habeat, ne velit amplius. Aug. de civit. l. b. 22. cap. 30.

Rom. 6. 9.

Gal. 5. 24.

1 Joh. 3. 3.

2 Cor. 7. 1.

the flesh, and spirit, and prepare for this glorious conformity, by an holy conversation: Remembling that they are those * bodies, in

Every one to receive the things done in his body.
2 Cor. 5: 10.

Ut ab omnibus offensionibus resurgentes, ad illam incorruptib. glorificanda carnis resur. pervenire mereamur in Christo Dom. Leo de resur. Ser. 1.

which we are to receive the fruit of our labours, which being vile by their native impurity; O let us not make them more vile, by our voluntary transgressions, and so more unworthy of the glory that shall be revealed. Neither consuming them with envie, nor defiling them with lust, nor corrupting them with intemperance; but disposing them by religious discipline unto that glorious alteration.

Iam renati in Christo, & vocati ab eo ad societatem immortalitatis, & gloriae, totis viribus ad illam aspiremus, ac portemus imaginem Christi caelestem, ut caelest. hic vitam ineamus, &c.

And as we have borne the image of the earthly Adam by the society of sinning; so let us bear the image of the heavenly, in the imitation of his righteousness: by fashioning our selves (so near as we may) like unto our blessed Saviour, like him in impassibility, by our hardiness amidst the miseries of this world; like him in charity, by our good works shining before men; like him in agility, by our readiness in holy actions; and like him in spirituality, by mortifying the deeds of the body.

That so, beholding as in a glasse the glory of the Lord, we may may be changed into the same image, from glory to glory: when the King of glory shall once more descend from heaven for the perfecting of our redemption; and

and where as before, for the justifying of our soules, * he came obscured in humility, he shall then for the glorifying of our bodies, appear in full majesty, coming in the clouds of heaven; when Angels shall be his fore-runners, that with the voyce of a trumpet, shall rowze this vile body out of the dust, to meet the Lord in the ayre, and to follow him into his Kingdom. *Thef. 4. 17.*

Unto which exalt us O Jesu, by the vertue and merits of thy resurrection, that our bodies may communicate with our soules in the triumph of happinesse; to be the monuments of thy power, of thy mercy, of thy glory in heaven: That our soules and bodies united in blifs, may be united in praising thee; even thee, our Lord Jesus Christ, the Creatour, Redeemer, and Glorifyer of our soules and bodies. *Amen.*

** Creator universitatis qui pro animabus justificandis, humilis ante venerat & occultus, pro te glorificando, o misera caro, sublimis veniet, & manifestus. &c. Ber. Ser. 6. sup. missus est.*

Ἀπλᾶς αἰ καὶ ὁδοῖς, unus occultus, qui est sicut pluvia in velus; & alter illustris qui est futurus. In primo adventu fasciis involutus est in praesepe, in altero circumdabitur lumine sicut vestimento; In priore sustinuit pudoris crucem contemptus, in altero veniet cum exercitu Angelorum gloriosus. Cyril. Catech.



SERM. V.

PSAL. 116. 12.

*What shall I render unto the Lord for all his
benefits towards me?*



Proposall very seasonable at
what time soever; while men
are receivers (and such still
they are) it is fit they should
think of rendring, of rendering
somewhat for benefits received.

And not only seasonable, but also necessary
in these times of ours, when more benefits are
received, and yet less rendred now then ever:
for whereas men in all times have been charged
with ingratitude, the Jewes in their

When they
knew God,
they glorified him
not as

God, neither
were thankful.

Rom. 1. 21.

2 Tim. 3. 2.

time by the Prophets every where in their
writings, the Gentiles in their time by the
Apostle, *Rom 1. 21.* we Christians are beyond
either in our time; Our time is markt out by
St. Paul for the very time of ingratitude,
2 Tim. 3. 2. In the last dayes (and they are
these) *Men shall be exalted unthankful*; not
only give no thanks, but have no thanks in
them to give; be altogether voyd of any
mind thereunto, and therefore in these *perilous times*
(as the Apostle there calls them) it
behoveth every one to looke unto himselfe,

and

and to consider with the Psalmist of *Quid retribuam*, *What shall I render*, &c.

Which words are occasioned on a deliverance that *David* obtained, although from what danger, appears not in the Text, whether from *Saul* his Father, or *Absolon* his Son, but one of them it was, and a great one it was, even from the sorrowes of death, and the power of hell, v. 3. And accordingly was his gratitude. He will not rush hastily on a recompence, but deliberates which were the best way, that he may more solemnly perform it: and the more to encrease his thankfulness for this one deliverance, he setteth all Gods benefits before him, *Quid pro omnibus*, &c.

The whole verse is *vox operati*, (as St. Bernard termeth it) the speech of one burthened with Gods blessings, and troubled (as it were) in himself, that he had nothing to requite them; But to view it more distinctly, at the first sight, it gives you the prospect of two main parts; that is, *David's* gratitude, and Gods beneficence: That in the first words, *What shall I render*. This in the latter, *for all his benefits*; (although this that is last in order, is first in nature, Gods munificence is the cause of *David's* thankfulness)

These two main parts divide themselves into several members, One as many as the other; so as we see in the natural body the members answer each to other.

Occasion.

Summe.
Bernard.
in Psal. 91
Serm. 15.
Division.

In the former
we have

1. The consultation; *Qui d*
what.
2. The Act, *retribuam*, render.
3. The Receiver, I, that is,
David.
4. The Donour, *Domino*, the
Lord.

In the latter like-
wise the same
number.

1. The motive, Benefits.
2. The quality, *Ejus*, his
benefits:
3. The quantity, *Omnia*, All.
4. The relation, *supra me*, to-
wards me, or upon me.

Then last, that we may find an head for these members; that our discourse be not ἀκεφαλος, like a body without an head, we shall summe up the whole in the duty of our selves; and see what we also are to render for the benefits towards us. I begin with the consultation, *Quid*, what?

¶ Particu-
lar.

Something he would render, but what he cannot tell, the sight of Gods benefits urgeth him to thee one, and the feeling of his own wants holds him to the other; that as a spur incites him to a requital, but this as a Bit, makes him pauze awhile, puts him to his *quid* of consultation, what he were best do. If he had gone with the world, no need of consulting then: a few words of course would serve the turn well enough, at most, that sleight complement of the Pharisee, *God I thank thee*, and no more: But *David* is of another mind, he makes it a business of meditation, calls a Parliament within himself, musters up all the powers

Luke 18 11

powers of his soule, that he may do it to some purpose; in the mean time thinks it better to remain in Gods debt, then to repay unworthily. It was his custome still at the receipt of a new benefite, to study for a new praise, all his Psalmes are so many monuments of his deliberate thankfulness, that we may see 'tis not enough to thanke God *ex tempore*. And it seems God intended no less by appointing a sacrifice of thanksgiving, but that it should be done with solemnity, as sacrifices are wont to be, and it may appear more expressly by his manner of appointing it. First for the rank of it, it was one of the kinde of peace-offerings, whereof a vow was the other, and so both wayes doth intimate unto us a deliberateness in the doing of it; both as it is put under the one, and as it is joyned with the other. 1. As it is put under the title of peace-offerings, that it should be done leisurely, and maturely, as in time of peace things are done, not hastily, and tumultuarily, as in time of warre. 2. As it is joyned with a vow, that it should be performed with like heed, and foresight, as vows ought to be, not rashly and inconsiderately, without regarding what we are about.

Levit. 7. 12

Then for the matter of the sacrifice, besides the Cakes and the Wafers, it was to be of *leavened bread*, which required some time for the preparation; could not be done of a suddain: and besides too, in leaven we know there is salt, which was the seasoning of all sacrifices in the old Testament, but is a tipe of wisdom, and discretion in the new.

Verse 13.

And

And all this to teach us a due care and advisedness in our thanksgiving, without which it is but *insulsum sacrificium*, a false or unsavoury sacrifice, no other in *Solomons* verdict then a sacrifice of fools, who consider not that they do evill; do evill even then when they think to please God, who is not pleased with such sacrifices, but rather highly offended, that's all the thanks they have for their thanksgiving. They are but so much the greater sinners, and while they think to quit themselves of ingratitude, they fall into irreverence, and profaneness. So that, *Consulto opus*, we see, great need there is of consulting, to bethink us well of the sacrifice ere we offer it unto God: It is that which makes way for the rendring. The Act, and our next particular.

2. Particular.
Eccles. 5. 2.

A difficult matter indeed, for can there be any rendring to God? *Deus in cælis* (saith *Ecclesiastes*) *God is in heaven, and thou upon earth*, and so as much above the reach, as the need of thy recompence; But more difficult yet, that we may be able to render, we must have something of our own, for we cannot repay one with that which is his already: but alas! what have we of our own but only our sins; and these no way meet to pay God: let us see how *David* resolves this case, it followes in the verse, *I will take the cup of salvation*. But is that to render, by taking more? *St. Austin* is so bold to tell him if he speak yet further of taking, he is a debtor in his very payment: a greater debtor certainly, and so we are all,
the

the more we pay unto God,
the more we are obliged un-
to him for his grace whereby
we paid it, and so by a strange
knot of gratitude we are tyed
the faster by loosing.

*Quanto quis amplius retri-
buerit Domino, & amplius sol-
verit gratitudinis debitum, tan-
to amplius ei debet, & amplius
obligatur, O admirabile gratitu-
dinis vinculum! &c. Brad-
ward. de gratitud. in Deum.*

And yet notwithstanding all this, God hath
left us the means of rendring, and he is pleased
to accept of it though never so little, *according*
to that a man hath, though but a willing mind.

2 Cor. 8. so that none need to plead a disabili-
ty, of what condition soever be he; poor and
indigent, he may do it without cost; or weak
and sickly, he may do it with-

out pains, have he only a
thankful heart, humbly ac-
knowledging Gods benefits,

*Qui grate beneficium accepit
primum ejus pensionem absolvit
statim gratus est qui se onerat.
Sen. de ben. lib. 2.*

he hath rendred already; it will be taken for
requital enough, but to confess, that he is una-
ble to requite them.

That's enough for such as can do no more,
but for such as can, not enough for them; a
more real performance is required at their
hands: for so the word here importeth; not
what shal I say, or wish, but render, a word of
doing, so that if God hath enabled thee with
greater faculties, then resolve with *David*, *I*
will not offer unto the Lord of that which costs me
nothing, be at some charge upon him, in the re-
pairing of his house, in the relief of his poor
members, with the like works of mercy.

^{2 Sam. 24.}

And yet this not of courtesie neither, but of
duty, not as free largesse, but as a due debt; It

is

is not *quid tribuam*, what shall I give, but *retribuam* render, by way of restoring, as Gods right, and so unlawfull to withhold it: that
 1 Chro. 29. When all is done, they must say with *David*,
of thine own have we given thee, given thee, saith

Cum totum suum sit quod ab eo accepimus, nostrum esse dicit ut demus, ut quem devotio non illicitet ad largiendū, necessitas cogeret ad exolvendum. Salvian. ad Eccles. Cathol. lib. 1.

David, but our Saviour calls it rendring, *Matth. 22. 21.* ἀπόδοτε so the word is, *render unto God the things that be Gods*, and both to good purpose, according as the parties

be from whom they come, given from them that do it willingly, it goes for their gift, but render to such as be backward, 'tis a taxe upon them; so *Salvian* smartly enforceth it, *Da si vis, redde si non vis*, give if thou be willing, if unwilling, restore, God exacts it at thy hands,

But 'tis the language of the world, *Quid recipiam!* what shall I receive? more if you will, but no rendring any thing at any hand, or if they do, it is but *malum pro bono*, (as the Psalmist speaks) *evil for good*. Nothing for Gods seed, and his rain, but the weeds and bryers of sin, nothing after his pains in planting, fencing, digging, pruning, but wild, and sower grapes; those of murmuring and repining. But, *haccone reddis Domino?* it was *Moses* exprobration to the Israelites; *do ye thus requite the Lord?* and I fear it may be said to us Christians, that are as deep in Gods benefits as ever they were; but that so it may not be said, let each of us endeavour for his part; and put in with *David* for a particular thankfulnesse, that what he said in his

his own person, we may every one say in ours,
what shall I render ? Our third particular.

I, that is *David*, and *David* in a threefold re-^{3. Particu-}
 spect, 1, as a more benefic'd man; 2, a par-^{lar;}
 ticular man, 3. a righteous man; in each of
 these respects to be thankfull, and we in each

1. As a benefic'd man, endowed with more
 favours and deliverances then others, and so
 more engaged to thankfulness too; for ever as
 the benefits are, so must the gratitude be, for as
 glory is said to be the shadow of vertue, and this
 for one reason, that it increaseth as vertue doth,
 which is as the body that makes it; so thankful-
 ness is the shadow of bounty, and should
 grow in proportion, as the benefits do, that
 look how great the one, so great should the
 other be also. Neither may any man here think
 himself excused from a larger measure of thanks,
 because his outward blessings are not so emi-
 nent as anothers; for not any of us all, but if we
 did ἀπολαύωμεν, &c. as *St. Basil* speaks, look down
 on that which is beneath us, and compare our
 own good with that which is some way worse
 in others, we should find great cause of thank-
 fulnesse, and to say that of the Pharisee in a very
 good sense, *Lord I thank thee that I am not as
 this man*, not hereby to magnifie our selves,
 but to glorify God in his blessings; which is
 by acknowledging them: for,

negat beneficium, qui beneficium As Rigaltius reads it: Lib.
non honorat, (It is *Tertullian*) *de pœnitentia.*

he denieth the Giver that does
 not honour the gift; and, *In-*
grata mentis est--- saith *Leo*, to

*Gloria um-
 bra virtu-
 tis est. Sen.
 ep. 79.*

conceale

conceale Gods benefits, is not so much modesty, as ingratitude: away with that modesty, that prejudices Gods glory.

The second respect considereth *David*, and with him every one beside, as he is a particular man; who having received particular benefits, is obliged *economine*, unto a particular thankfulness: For besides those benefits in common, whereof all do partake alike, every man hath those by himself, for which, by himself, he is to be thankful: which our Saviour did intimate unto us after his curing of the lepers, when but one of the ten returning to give thanks, he enquireth after the rest; *where be the nine?* would excuse none from the dutie. Nor is this to be done in private onlie, with our selves, but in publick also, with the whole congregation, that God may reap no lesse of us then he did of old in *Dauids* time, that in *his Temple* every man speak of his honour. None must be dumb in this Quire; Any ones silence doth injure the consort, that the Musick is not full: Every one should lend a voice unto the Anthem of Gods praise, and all little enough.

Every one should, but every one cannot, that is not as *David* in the third respect, that is, a righteous man, for so he telleth us, *Psal. 32. praise is comely for the upright*; for none but them, and for them comely, will not fit well with a perverse or crooked heart, no more then a straight shooe with a wry foot; and 'tis as uncomely in their mouthes too, saith *Ecclesiasticus*, *praise is not seemly in the mouth of a sinner*, so, no where comely for such as they, And hence

Luke 17.
27,

Psal. 28. 9.

Basil in
Psal. 32.

Eccclus. 15.
9.

hence it was, that when the devils would have blazond our Saviour, he straitly forbad them, Mark 1. 25. 34. would have none of their praises; And the like Acts 16. 18 did St. *Paul* to the spirit of divination, would not suffer the most high to be dishonoured with such vile commendations. And therefore Saint *Basil's* advice would do well, φιλοπρωΐα, &c. Basil. ibid. let us be ambitiously careful to avoid all crookednesse in our doings, and rectifie our soules as a straight rule, that becoming upright indeed, we may besit for the praise of God, for without that, no praising of him. Which the Church most wisely considering, hath taught us by prayer to prepare our selves thereunto, both for the cleansing of our hearts to conceive Gods praise, and for the opening of our mouthes to utter it.

The former we have before the Commandments; *cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may worthily magnify thy holy name.* The latter, at the beginning of our service, (having *Dauids* warrant for it) *O Lord open thou our lips, and our mouth shall shew forth thy praise.* Psal. 51. 15 To the doing of both we receive his assistance, and obtain that of himselfe which we offer unto him; who is the object of our thankfulness, as he was of *Dauids*, *Jehova*, to the Lord.

And to whom more fitly the thanks, then to him that gave the benefits? who by his word commanding, by his wisdom disposing, by his power effecting, brought

4. Particular.

Qui nilem istam verbo quo jussit, ratione quâ disposuit, virtute qua potuit, de nihilo expressit in ornamentum majestatis suæ. Tertul. Apolog.

the

the mass of this world out of nothing for the glory of his Majesty, and doth continually from the treasures of his bounty, sustain the whole family of heaven and earth, For being *πρωτὸ ἀνελκνῆς*, as St. Cyril stileth him; the ever-flowing fountain of all goodnesse, and beneficence, he never ceaseth to defend on his world of creatures, and to refresh them with the streames of his mercy: whose glory not only the heavens declare, but every creeping thing of the earth, be it it never so despicable, and if men should hold their peace, the very stones would immediately cry out against our ingratitude: And yet, strange it is to see, how many have failed in this duty of praising the Lord, The Gentiles so much for their part, that they praised any thing more then him, *They changed* (saith St.

Psal. 119.

Psal. 148.

10:

Rom. 1. 23. *Paul*) the glory of God into an image made like to beasts, and a creeping things.

a Felis, Canis, Lupus. pro Deo sunt adorati. & Leo vorator hominum Anguis & Draco. Et (erubescere referre) iam etiam apud nonnullos capra sunt adorata, Cyril. Hiero. Cater. 6. & Clem. Alex. proto.

A Cat, a Snake, the fire, nay the Onions in their Gardens were more highly accounted of them, and obtained divine worship instead of God.

Of which horrid impieties

should I speak with Cyril, ὁ κατὰ τὴν ἀβελήαν! O wonderful blindness in men! to fall from such lofty Majesty, to such abject baseness; or rather with that other Father, O stupendam Dei patientiam! O the admirable patience of God! that could forbear to break the heavens, and revenge so foule indignities. Now though heathenisme be dispelled by the Sun-shine of the Gospel, yet some clouds do still remain in the minds of

many

many Christians, who set up other Names together with the Lord, and unto them ascribe their felicity, as those of fortune, and nature, words so rife among us, which are indeed but the attributes of God, though mistaken by men, for that which is termed fortune here below, hath the name of providence above, and is nothing else but the will of God, from whom (as St. James speaks) *Every good gift descends.* De- Jam. i. 17. scends, saith he, not, slippeth from him, that is, comes down by appointment, not falls down by chance.

And as Fortune is the will of God; so nature is no other then the power of God, and what she doth is by him, as his Agent, or Commissary here below, only storing us with those blessings which she receiveth from him; for though she reach out her hand, and give us plenty of provision, it is God that fills her hand before, and then opens her hand after, that she may rain down her showres upon us.

Another sort more directly injurious unto the divine honour, exalteth Saints (whom the God of Rome is pleased to admit) into the throne of God, and giveth that honour to the Creature; which belongeth onely unto the Creatour, making them the object of their praise and thanksgiving; A sin of so foule a nature, that (let them mince it how they can) is no lesse then plain sacriledge, or idolatry, chooseth they whether.

A third sort make idols of themselves, and impute

Naturam intelligimus ordinariam Dei potestatem, sicuti fortunam ejus voluntatem, &c.
Scal. Exercit. 188.

Fully convinced by
Dr. Th.
Jackson on
the Creed.

Hab. 1. 16.
of the
Chaldeans.

impute what they have to their own abilitie, like those of whom the Prophet complaines, that *sacrificed unto their nets, and burned incense unto their drag*. It was their own hand that wrought it; and their own brain that compassed it, and no thanks to any other. Thus is the Lord on all sides robbed of his due, his due

Psal. 29. 2.

I may call it, for *David* does so, *Psal. 29. 2. Give unto the Lord the glory due unto his name*: and if due, then, in no wise to be withholden; for so

Rom. 13. 7

saith the Apostle, *render unto all their dues*; of which, one of them there is, *honour, to whom honour*; much more to God then; he to have more then all, as being more then all to us; either King, Father, Benefactor, or what else we can name, and may well therefore challenge this honour at our hands. This is all we can return him for his infinite benefits; and this is all he requires of us for those benefits; The nature whereof we now come to consider in the next place; The motive of *Dauids* thankfulnessse, and our second General.

5. Particular.

What Benefits are, we all better understand by experience, then by definition; every thing that we enjoy is such, some ray, or beam of the divine goodnesse imparted unto us; nor do the beams so clearly discover the Sun, as benefits do God, who displayeth hereby the riches of his glory over all his creatures. Nay, thereby the Creature gets so much glory, as to be like his Creator, and in nothing so like, as in this; by doing good. In this alone, God and man have *κείνον ἐς γοῶν* (as *Synesius* speaks) a kind of fellowship; and communion, each with

with other : a communion so near , that the
 heathen could not distinguish them , but mis-
 took *Paul* and *Barnabas* for very Gods in the Acts 14. 11
likenesse of men , upon the healing of a creeple. Dr. Jackson on the Creed.
 And what ever other Gods they devised, as the
 Sun , Moon, Starres, nay the vilest beast that
 was, it was meerly for the opinion of some be-
 nefit received from them. Whereby they seem-
 ed to acknowledge, that Benefits came all from
 God , though they knew not the God from
 whom they came : from whom nothing but
 goodnesse proceeds ; no worle matter from
 him : (however some heads that are giddy in
 the maze of Gods counsels imagine to them-
 selves) for more possible it is for darknesse to
 come from the Sun, then evill from God , who
 being essentially good, or goodnesse it self, can
 as soon cease to be God, as to do good ; *ἐν δὲ τῷ*
κατὰ αἴτιαν , (It is *St. Basils*

argument) if he be the Au-
 thour of evill, he is not good,
 and if not good , not God
 neither, they both go together.

*Basil. hom. Quod Deus non sit
 Author mali. Quid interest
 utrum Deos neget, an infames ?
 Sen. ep. 123.*

But though not of the evill of sin, may he not
 be of the evill of punishment ? no, not of that
 neither, as evill, not of losses , or sicknesse , or
 any tribulation so : indeed of the punishment
 in the evill , he is Authour ; but then that is a
 benefit ; the very thing we have in hand, an Act
 of mercy from God that inflicts it, and on man
 that suffers it, either for the exercise of his pa-
 tience, or the correction of his sin, and so as a
 benefit ; look for *Iobs* benediction, to have the
 Lords name blessed for the same ; for these as

*Melch. Cani loc. The-
 log. lib. 2,
 c. 4.*

Job 1. 21.

well as for others, that be all (His) benefits; which is the worth or quality of them, in the next place to be considered.

6. Particular.

*Gratissima
sunt bene-
ficia para-
ta facile
occurren-
tia. &c.
Sen-de
ben. 1. 2.*

Benefits are thereafter esteemed, as the party is that gives them: indifferent ones from a person eminent, are highly accounted of, yet if with the excellency of the Donour, they are precious in themselves, 'tis good reason they find better acceptance; But besides this, if they come freely too, without any suit or desert of the receiver this gets them a welcome, none the like: Now all these degrees are to be found here in these (His) benefits, and that in the highest degrees that may be.

1. The Donour is God Almighty, supreme Monarch of Heaven, and Earth; unto whom the mightiest Monarchs of the world are but Vice-Royes, and Deputies; and derive that from him, which they impart unto others; now for such an one to give us; what can be more?

2. The Benefits are such as make us to be our selves; and but for them, we should not be at all, not only what we have, but also what we are; our soules, and bodies, with all that sustain them, and what can be greater then these?

3. For the manner of conferring them; it is graciously first, and then continually. 1. Graciously without our desert, as is manifest at our creation, when

*Planum est, quia nihil ante
promeruit, qui penitus nihil fuit.
Bernard. serm. 14. in Psal. 91.*

we could deserve nothing at all, that were nothing at all; that had not so much as a tongue to ask, nor an heart to think of a prayer; and might

might still have been left in our nothing, had it not pleased God to prevent us, as he did David, *Psal. 21. 3 with the blessings of goodnesse.*

Graciously, so, without so much as a request, but graciously again, at the first offer of a request, ere we can spend any time in a Petition : *Adhuc illis loquentibus ego audiam*, is his own promise by his Prophet *Isaiah* ; *whies they are yet speaking, I will hear* : O the main speed of his clemency ! said *Nazianzen* ; *διὰ τὸ διὰ τοῦ*, *Naz. Orat. 40. in san-ctum bap-tisma.* he desires to be desired ; seems pleasur'd with a benefit, when he is askt one, and gives more readily than others receive.

But how graciously soever he give once, if we need again, and dare not ask, for fear of a check, or a denial, we are but in an ill case, but here is comfort for that too ; *he upbraideth not*, *Iam. 1. 5.* sends us not away with a *Fili recepisti*, *Luke 16. 25.* these, and these many good things thou hast received, and art thus much indebted already : but is still ready with new benefits, like ware upon ware, to follow

Ne Deos quidem immortales ab hac tam effusa liberalitate sacrilegi, negligentisque eorum deterrent. Sen. de ben. lib. 1.

and orewhelm the former : hits none in the teeth with their unworthines, but how unworthy soever, makes them partakers of his favours ; *who makes his Sun to rise on the evil, Matth. 5.* such as vex and offend him ; nay, *is kind to the unthankfull* ; *Luke 6.* such as forget, or repine at him ; nay further yet, *bestoweth gifts on his enemies* ; *Psal. 68.* such as blaspheme and persecute him ; On these gifts, a plurality of them, but all upon David, and such as he, which is the Quantity of these benefits,

benefits, and comes next to be weighed.

No marvail if he stick at a *quid retribuam*, that sets all Gods benefits before him; any one had been enough to puzzle his gratitude, and does he speak of rendring for all? what worlds of *Dauids* could do this; nay, what heavens of Angels, or any thing lesse then the Almighty.

Cast we but our eyes awhile on some of that All, and we may soon guesse at the difficulty of the attempt; on these bodies of ours, so fearfully, and wonderfully made, so curi-

Corporis fabricam cum intueor tot invenio beneficia tua quot membra, quot sensus, quot vena, quot fibra, &c. Grapant.

ously wrought by divine art, as struck the very heathen into the confession, and wonder of a Deity: where look how many members, so ma-

ny benefits appear; Every nerve, and mulcle about us, is an instance of Gods singular bounty.

* Rodi-
gin. Ant.
lect. lib. 2.
cap. 17.

2. On our soules made after the divine Image; and *capable of all Arts, and Sciences; all vertues and graces, all naturall, and heavenly endowments, and which is more then all; of God himself, the Lord of all.

3. On all about us, and what see we but a world of benefits? where among so many

Raymund. de Sab. liber
Creat. tit. 98. & 99.

Basil Hexam.

Ut omnes rerum natura pars
tributum aliquod nobis con-
ferret. Sen. de Ben. lib. 4.

millions, and millions of crea-
tures, there is not one but ser-
veth us, either for our necessity,
or delight, or instruction.
ἡ ἡμῶν ποταμοί, as Saint Basil
saith; it is for us that the Ri-
vers flow, and the fountains spring, and the
clouds

clouds yeelds rain; The heavens with their hoſt, and the earth with her fruits, they are all for us; All nature in a manner is tributary unto man.

We cannot ſtay too look on that Sea of benefits, the manifold benefit of our redemption; which Saint *Ambroſe* thinks, *David* here chiefly intended, wherein the Lord gave us himſelf for a benefit; and with himſelf the whole treaſure of his riches, and bounty.

Yet can we not but look with *David* on that other ſort of benefits, his many deliverances, (one of which ſurely was the chief motive of his preſent gratitude) They are benefits too, and as great as any; every deliverance from death is as much as a new life, the keeping one alive, as much as the giving life; And though every one be not thus delivered, their benefit is no whit the leſſe; nay, rather the more, that they were not in danger: In the ſtate of our bodies, we all know, It is better not to be ſick, then to be recovered from ſickneſſe; And in the ſtate of our ſoul too, Saint *Auſtin* thought it better, *non implicari, quam exui*, not once to be entangled in ſin, then to be releaſed from it. And ſo, not improperly in this reſpect I may call every mans ſin my benefit, there is none of them all that any man hath committed, but I might have committed the like (that am the ſame by nature) if Gods grace had not prevented me: And I may call the puniſhments

Ver. 3. 6. 8.

August. Confels. *Non eſt peccatum tam grande quod unquam fecit homo, quod non poſſit facere alter homo, ſi Creator deſit à quo factus eſt. Quapropter omnium hominum peccata non immerito mea appello beneficia, &c.* Granatens.

of all men my benefits too; There is no man born blind, or lame, or distorted, but I might have been so; that am made of the same clay that they were, if Gods mercy had not succoured me.

After these, do but glance on those swarms of Benefits (like so many moths in the Sun-
 Lam. 3. 23. beams) that are every day renewed upon upon us with the morning, which although for their custome, and frequencie, we cannot perceive, (and the more unthankfull we) yet David did, as it seems, *Psal. 68. 19.* where he blesteth the Lord, *who daily loadeth us with benefits: yea double loadeth us, once by heaping on us the blessings of each day, and again, by taking from us the sins of each day; This unloading is a loading in Saint Bernards account; * Onerat beneficio, cum exonerat peccato.* he loads us with benefits, when he unloads us of sins: whole loads of benefits; and 'tis strange we feel them not, who are each of us under them, that have not onely all upon all of us, but all upon every one, none beares off the weight from another: which David acknowledged for his part, in his *all upon me; the relation, and our last part.*

8. Parti-
 lar.

God loaded David with benefits, and David loads himself with thankfulness, setting all these benefits on his own score, that were bestowed on all men, so it appeareth by the words, if we read them according to the original, in a distinct proposition; *All his benefits are upon me:* as counting all his own in regard of the obligation, what was every mans in regard of the possession;

fession; Nor is it the practice of *David* alone, but
 of every man else, that will be thankful *πρὸς
 θεὸν καὶ ὑπὲρ πάντων*, as St. *Chrysostom* affirmeth, * *De com-*
 It is the good servants property, that what be- *punctione*
 nefits his Lord gives in common to all, he *cordis. lib. 2.*
 accounts given to himself, and himself engaged
 for all; as he instanceth in Saint *Paul*; touch-
 ing the death of our Saviour, which though un-
 dertaken it were for all beleivers, he applieth
 unto himself, as if he only were the receiver,
 for so he speaketh, *Gal. 2. 20. I live by the faith Gal. 2. 20.*
of the Son of God, who gave himself for me: not
 that he would hereby impropriate the exube-
 rant merits of Christ, but as one that reckoned
 himself obliged for all men beside. It was here
 his practice, and his counsell elsewhere, that
giving of thanks be made for all men; as if the be- *1 Tim. 2.*
 nefits of all belonged to every one. An envious
 nature would stand off at this, and be ready to
 shuffle the thanks on others that be alike in-
 teressed in the benefit, But as * *Salvian* well ** Ad Eccles.*
 urgeth against them. The debt that is com- *Cath. lib. 2.*
 mon unto All, is as much every mans in pecu-
 liar; For as Christ did suffer for mankind, so
 wirhall, for each single person, & *totum se dedit*
universis, & totum singulis; And so whatsoe-
 ver he did by his passion, as all men owe the
 whole unto him, so likewise doth each
 man the same; if not (rather) each man
 more then all, because he hath received as
 much as All. Thus, he that thinks much
 to be indebted for others, is as deeply in
 for his own particular: nay, deeper by far,
 if he mark it well, not only for the benefits be-
 stowed

Raimund.
de Sab.
Tit. 96, 97

stowed on mankind, but for those on all creatures beside that servec man. *Dauids* (*All upon me*) will reach out to that too, what benefits are conferred on those creatures, are conferred on me, because on them for my sake; They receive none of those benefits for themselves, but only for me; and therefore, as the Master is beholding for those courtesies which are done to his servant, so am I obliged for all theirs that are made to serve me; and so, am to perform for every creature, that which every creature owes unto God: Ours, I say, and cannot perform of themselves, for lack of those faculties which I have. I have understanding to apprehend Gods benefits, and I have a tongue to report them, which the other creatures have not, and therefore I, as the publick Oratour, am bound to praise God in their behalf, that so they also by my voyce, may give God the glory.

Applicati-
on.

So much of the Text in *Dauids* behalf, now something in our own, to see what we on our parts, should render unto the Lord: a matter very important to be considered, no lesse then our welfare is worth, both for the keeping of those benefits we have, and for the procuring of others; For as it was said of *Tra-*

*Efficacissimum pro candidato
genus est rogandi, gratias age-
re. Plin. in Paneg.*

jan the Emperour, that the way to obtain new favours at his hand, was, by giving thanks for the former: so

likewise with the King of heaven; no meanes so effectually to continue his bounty, as our thanksgiving: whereas on the other side,

Ingra-

Ingratitude is *ventus urens* (as *Ingratitudo ventus urens sic*
Bernard calls it) as it were a red *cans sibi fontem pietatis, ro-*
 wind, that blights, or blasts *rem misericordiae, fluentia gra-*
 the fruit of Gods mercy, and *tia: Super Cant. Serm. 51.*
 dries up the fountain of his graces towards
 us; For what makes our prayers so uneffectu- *Deut. 28.*
 all, our labours so unprosperous; the *heaven brass* *23.*
over us, the earth Iron under us, the ayre infe-
 ctious round about us? All is, our unthank-
 fulnesse to the Lord for his blessings, that ren-
 dreth us unworthy of them: *your iniquities* (says
 the Prophet) *have turned away these things;* and
your sinnes have withholden good things from you. *Ier. 5. 25.*

This shewes enough the necessity of our
 duty in his kind, how much it concerneth us
 all to be thankfull: which duty we shall the
 better perform, if as *David* did, we consider
 of Gods benefits towards us; if, as the Prophet
Esaï willeth us, we do *levare oculos in circuitu,* *Iai. 49. 19.*
lift up our eyes round about, and see how God
 hath encompassed us on all sides with benefits;
 that whithersoever we turn our selves, we are
 full of the sight of them; and it will appear on
 the review, that we are not behind *David* in
 benefits, not behind him in any, but before
 him in some.

First, for temporall benefits, we were born
 in peace, and tranquility, which *David* scarce
 obtained in his old age, and that after many
 years, and persecutions, and these not from
 strangers only, but from his own subjects, nay
 his children. Then, for spiritual benefits, we
 have the happinesse to see that performed,
 which *David* desired, and could not obtaine,
 that

1 Cor. 13. that is, the coming of Christ in the flesh :
 12. what he saw darkly, by prophecy onely,
 Gal. 3. 1. as through a glasse, we evidently in the
 Gospel, as before our eyes: what he by
 figures, and obscure ceremonies, we by
 clear and perspicuous Sacraments. We then,
 that are before *David* in benefits, not to
 be behinde him in thankfulnesse, but to of-
 2 Cor. 9. fer unto God, as he did (verse 15.) the sa-
 12. crifice of thanksgiving. Of thanksgiving, by
 our lives, that by our innocence, and
 good works, his Name may be praised,
 and so (as Saint *Paul* speakes) the thank-
 giving of many may redound to Gods
 glory.

Secondly, of our mouthes, by making
 them full of Gods praises; rendring thanks
 unto him, according to his benefits on, or
 towards us, for the plurality of his bene-
 fits, a plurality of thanks, for the conti-
 nualnesse of his benefits, the continualnesse
 Ps. 103. 1 of our thanks, thank him manifoldly,
 and thank him continually. And that not
 faintly from the lips alone, but from the
 heart and bowells; rowzing up our soules
 with *David*, and *all that is within us*, to
 112. 29. 13. praise his Great, and holy Name: remem-
 bring that it is to him, who pondereth
 the heart, and despiseth the honour that is
 only from the lips; and therefore (as the
 Colos. 3. Apostle adviseth) to do it heartily as to the
 23. 24. Lord, knowing that of the Lord, we shall re-
 ceive the reward; when for our rendering,
 wee shall bee rendered unto, both the
 benefits

•benefits of this life , and of that better
which is to come. Which the Lord grant
unto us All , for the merits of Jesus Christ;
unto whom with the blessed Spirit , we
desire to be rendered Thanksgiving , Ho-
nour , Praise , and Glory , now and for
ever. A M E N.

S E R M.



S E R M. V I.

J O H N I. 23.

*He said, I am the voice of one crying
in the wilderness, make straight
the way of the Lord.*



He words are *John Baptists*, and are part of the Gospel appointed to be read upon this day. So the Church in her wisdom thought it meet; that next before the birth of our Saviour, (the Feast of his coming in the flesh) his fore-runner should be heard with his warning sound, to make way for his coming; It was the office chiefly for which he was born (as his Father *Zachary* spake at his birth) to go before the face of the Lord, to prepare his way; to be the Harbinger unto Christ; He took not this honour unto himself; without a calling thereunto, as many do now adayes, that runne on Gods errand, without his Commission. He was none of those *αὐθιμαεργὸν οὐκ οἶ* (as

Luk. 1. 76.

Heb. 5. 4.

Ier. 23. 21.

(as Nazianzen stiles them) extemporal divines, that start up like Mushrooms, in one night, into great professours:

He had good warrant for what he did, a Commission granted long before from God himself, as he voucheth authentically record for it: nolesse then one of Gods chief Secretary's, the Prophet *Esayas*; He said, *I am the voice of one crying, &c.*

Heri prophani, hodie sacrorum Antifites, veteres vicio, pietate rudes. Nazianz. Orat 21.

Isai 40.3.

To examine this testimony then aright, we are to take view of the Original copy, and there we find at the fortieth Chapter, these words of my Text, first spoken ἐν τῷ πνεύματι, type-wise, concerning a deliverance of the Jewes from the bondage of *Babylon*; by the meanes of *Cyrus* King of *Persia*, unto whom this charge is therefore given to make all things ready, for that deliverance. But *ἡ δὲ τῷ πνεύματι*, under that type is prefigured a greater deliverance from the bondage of sin, and death, by the coming of Christ, whose coming to make it appear more lively, his forerunner is appointed to make way for the same; and that is *John Baptist*; he was intended chiefly thereby; so he applieth it unto himself, and with him concur the four Evangelists: All agreeing in this, that in him this Scripture was truly fulfilled; he was the *vox clamantis* indeed, that brought the glad tidings of a deliverance.

H. Grotius.

To lay out the Text as we are to intreat of it; there arise two parts to be considered.

Division.

1. The Preface, *I am the voice of one crying in the wilderness.*
2. The message, *Make straight the way of the Lord.*

In the Preface, we have these two particulars.

1. The quality of the messenger, *Vox clamantis, the voyce of one crying.*
2. The place where he cryed; *in deserto, in the wilderness.*

In the Message likewise, we may have as many.

1. The Subject, *Viam Domini; The way of the Lord.*
2. The Act; *Complanate (1); make straight:*

(1.) *Planas & aquabiles facite (quod eu dū significat) nam purgare viam propriè dicitur (inquit Ulpian) ad libramentum proprium redigere, sublato eo quod superest. 7b. B. 21.*

But thesetwo relating so near each to other, we shall treat of them together: Of the rest, in the order, and method propounded, by the assistance of him whole way it is, that

he would vouchsafe me to be his Harbinger unto your soules; though I be but the Eccho of *Vox clamantis; the voyce of one crying*, my first particular.

1. Part.
Verse 19.

This is Johns record of himself; when the Jews sent Priests and Levites to ask him, who art thou? It may seem somewhat strange they should doubt of that; considering the parents of whom he came; his Father one of the chief Priests, an eminent person at Jerusalem; his Mother, she that was called barren, and so had the fame to bring forth at once, a Son, and a miracle. But herein lay the ground of their er-

Luk. 1. 36.

our,

rouer, they heard from *Moses* of a *Great Prophet* that the Lord would raise up; they heard from *Malachy*, that *Elias* must come before the *Messiah*; and now seeing *John* by his doctrine and deportment give tokens of a person more then ordinary, they enquire of him, *whether he be Elias, or that Prophet*. He was both in some sort, as Christ bare witnesse of him; and yet unto both his answer is negative; He was neither of them in that sense as they imagined; A phancie there was at that time among them of a *μετεμνοσία* or transmigration of soules; and so, he denieth himself to be such as they conceived him. He was indeed that *Elias* who was to come, in regard of the *Spirit and Power of Elias*; but not that very *Elias* though, who was hurried to heaven in the fiery Chariot; And a *Prophet* he was, yea, and more then a *Prophet*; as shewing Christ present to the eye of flesh, which the others did onely to the eye of faith. But yet he was none of the old Prophets newly raised to life, as their question supposed: And therefore to put them out of doubt, he tells them plainly what he is; *Vox clamantis*, whom *Esayas* spake of so long before, there they might be satisfied concerning him, and seek no farther.

But *Vox clamantis* is *Vox equivoca*; and will bear a double acceptation, to be meant either of the voice of God, speaking by *Iohn* as his Minister, or secondly of *Iohns* greater vehemence in the delivery of his doctrine: Both these senses the Text will bear, and we in both to consider it,

Deut 18.17
Acts 3.24.
Malac. 4.5.

Verf. 12.
Matth. 11.9
14.

M. Bucer;

Luke 1.17.
2 King. 2.11.

Quod sc. Iohannes tantum ministerium vocis praebeat, Ipse autem Deus per Iohannem clamat. Chemnit. Luke 1.70.

In the former sense, *Vox clamantis* referreth unto God, speaking by *Iohn* as a King by his Herauld; so as he spake by the mouth of his holy Prophets since the world began; and as he will speak unto the worlds end, by his Ministers appointed to declare his will:

Ibsi 59.21. As we have his own word for it unto *Esaiah*;

a Ostendit Deum sic nos alloqui, ut hominum ministerio & operanti velit. Calvin.

My words which I have put a in thy mouth, shall not depart out of the mouth of thy seeds seed,

from henceforth, and for ever: which cannot be meant of those that were of the race of Isai-

2 Kings 2. 3.

b Non quod iuxta carnem ex illis prognati essent, sed quod sancta institutione ab illis erudirentur. P. Mart.

some are termed the 6 Sons of the Prophets; that is, such as were trained up in the Schools of the Prophets, for the edifying of Gods people.

Eph. 4.11.

This course so established by God in the Old Testament, Christ re-established in the New; by giving, as for the first time, *Apostles, Prophets, and Evangelists*; so for the last, *Pastours, and Teachers*, to continue successively for the works of the ministry, unto the worlds end.

Etiā hodie clamat Iohannes exemplo & verbo, & vocis suo tonitruo deserta nostrorum concutit peccatorum. Amb:os.

The world hath ever, will ever have need of those that bring the good tidings of peace, not onely for such as come out of darknesse, to be converted from the errour of their wayes, but the children of light too, otherwhiles have need to hear of their sins being remitted, and themselves restored

stored to the favour of God, upon their repentance; and for this purpose (saith the Apostle) *God hath given to us the ministry of reconciliation,* ^{2 Cor. 5. 19} to be Embassadours for Christ, and in his stead to beseech and pray men to be reconciled unto God: An Embassage of so high concernment, as could hardly be believed, if it came onely from the mouth of man; But that we have Christs warrant for it; *He that heareth you,* ^{Luke 10. 6} *heareth me:* and, *whosoever sins ye remit, they are remitted unto them.* For what he said unto his Apostles, in this kind, *Id ad totum liturgorum nationem refertur,* it belongeth to all the nation of Ministers; If *Tertullian* had not said it, we have no reason to doubt thereof, but for those last words of the Commission, *I am with* ^{Mat. 28. ult.} *you alway, even unto the end of the world:* whereby not only those that were sent *viva voce*, to teach all nations; but all faithfull Ministers that ever should be in every age, are promised to have the presence of Christ; that is, the assistance of his Spirit, unto the enlarging of his Church.

Such honour hath God vouchsafed to men, (and many times, to the meanest of them) to make them *συνεργῆς, workers together with him-* ^{2 Cor. 6. 1.} *self* to the work of salvation; not but that he can do it of himself, without Ministers, as he can work without meanes either of word, or of Sacrament; This is confessed, that thus he can do, and doth many times, how and when to him seemeth

M

good;

Posset quidem à cælo ipso loqui, aut Angelos mittere, sed in eo magis nostri rationem habuit quod per homines nostri similes compellat, ut eorum voce magis familiariter nos ad se adjiciat. Calvin in *Ilai*, Hyperius meth. *theol.* l. 3. c. 12.

good; and thus he can speak immediately by himself, or can employ the tongues of Angels to make known his pleasure, but that were not so expedient for us, as may be seen by the Jews; who having once heard the voyce of God, entreated to hear no more of that; but that *Moses* the man of God might impart his commands unto them. It is mercy in God then, to condescend so far unto us, as to make choice of men like our selves to be his messengers, and to employ them as his own mouth to speak unto his people: And it will be duty in us, not to refuse him that speaketh (thus) from heaven, nor to esteem the treasure lesse that is presented in earthen vessels; lest for our want of reverence herein, the heathen rise up in the day of iudgement, and condemn us; Even *Eglon* the *Moabite*, when he heares of a messenger from God, riseth out of his throne; and that is no other which is spoken in Gods name, agreeable to Scripture; the sound is Mans: the substance and tenour thereof is Gods: and the Embassage is not his that delivers it, but the Kings, or States in whose name it is spoken. And so we to acknowledge the great King of heaven in his *Vox clamantis*, and to receive it, not as the word of men, but (as it is in truth) the word of God.

But a *Caveat* withall unto Gods Ministers, that they speak in their Sermons, as the Oracles of God; that is, the sound wisdom of Gods word; not the fond conceits of their owne braines much lesse that which is repugnant to Scripture, as schisme, sacriledge, resisting of Magt-

Ezod. 30.

19. &

Hib. 12. 19.

H b. 12. 25

1 Cor. 4. 7.

Judg. 3. 20

See this

filly asser-

ted by Mr.

Heron in

the Prea-

chers plea

in medio.

1 Thes. 2.

13.

1 Pet. 4. 11

Magistrates: Certainly this is none of Gods voyce, it is *Vox Rugientis*, the voyce of the *1 Pet. 5.8.* Roaring Lion rather; or the hissing of the Serpent; It was his practice from the beginning to be a Preacher of disobedience. Our first parents found it so by wofull experience, and we have felt the like sad effects from his Ministers now, whereby there is heard nothing almost but *Vox lugentis*, the voyce of many a one, crying indeed in another sence: many a *Rachel weeping for her children*; Our Country *Jerem. 31.* is even become that *Rachel*.

2, This *Vox clamantis* relates unto the person of him that cryeth, and so the Hebrew seems to favour it, *kol koreh* in the Prophet, the crying voyce, implying the boldnesse and liberty of *Iohn*, that he shewed in his preaching. That openly without fear of men, or respect of persons, he rebuked the people, and proclaimed the *Messiah*; In discharge whereof he so behaved himself, that he took for his title *Vox clamantis*, *I am the voyce of one crying*, as if he were nothing else but a voyce, exciting to repentance, and amendment of life; as indeed, every thing almost about him may seem to have done somewhat that way: *Ipse habitus sonat*; his apparel, diet, his place of abode *Tertullian de pallio.* were as so many Sermons of mortification; even to look on him was to hear him preach, though he opened not his mouth, he taught by his actions, the most effectuall way of preaching.

- Again, in regard of those unto whom he
 cryed, his crying implyeth their spiritual deaf-
 nesse, and hardnesse of heart, that such they
Act. 7. 51. were as *Stephen* after called them, *stiffe-necked,*
and uncircumcised in heart; and eares; The
 world was ever, will ever be sick of this di-
 sease; the voyce of a Cryer is no more then
 needs; Against crying sins, we may be al-
 lowed to be *Boanerges*; to come with the thun-
Mark 3. 17. der of the law, when the soft voyce of the
 Gospel will not be heard. It was the way that
 God himself took to procure audience unto
 his Sonne, speaking in so loud a voyce, that
 the Auditours *said it thundered;* And Gods
Ioh. 12. 29. true * servants have never forborne to thun-
*** 1 King 21. 27.** der in effect, against what is unlawfull, al-
Luke 3. 20. though it hath cost them the punishment of
Jer. 38. 6. *John Baptist*, to be cast into prison. But no rea-
 son for any (here) to complain, that their
 mouthes are stopped in this kind; They may
Isai 58. 1. *cry aloud and spare not, lift up their voice like a*
trumpet; they are liked best, most cryed up, that
 cry down sin, that *shew the people their trans-*
Amos 7. 13 *gression: even in the Kings Chappel, and in the*
Kings Court; the meanest Prophet may re-
Acts 16. 25 prove, and not fear to be reproved for it, so he
speaks the words of truth and sobernesse.

And herein the Lord is gracious unto us;
Isaiah 30. 20. that though he hath given us the bread of adver-
sity, and the water of affliction, yet he hath suf-
 fered this *vox clamantis* to be heard amongst
 us; Onely (under favour) it were to be wished,
 that some which are ablest to cry in this kind,
 for their worth and parts, did not stop their
 own

own mouthes, now in this time of greatest need, when the Church and government, are so cryed down by the sonnes of thunder: We hear in the Prophet a *Woe* denounced against *Z:char. 11.* *Idol-shepherds*, that is, such as *have mouthes and* ¹⁷ *speake not*; I shall say but this, that heed would be taken, *ne silentium clamet*, that this silence be not a crying sin; This, for the quality of the messenger, come we next to the place where he cryed, *In deserto*; in the wilderness.

THIS was the School wherein *John* was *Second* bred, untill his shewing unto *Israel*, and *Part.* this was the Diocesse wherein he preached: This may seem strange, that he should preach in a wilderness, and loose his labour by speaking there, where none was to hear him, but it was not so desolate altogether, as to afford *Luke 3.3.* no Inhabitants. Saint *Luke* calleth it the *Coun-try about Iordan*, where though there were not many houses, yet some there were, and that of *Iohns* Father among the rest; But the fame of his preaching was such (it seemeth) that it changed the wilderness into a populous City, for *all Ierusalem* went out to hear him, *nay all Iudea*, (saith Saint *Mat- Mar:3. 5.* *thew*) and *all the Region round about Iordan*. It might be out of curiosity, to hear some new doctrine, (as people are wont to runne violently that way) but considering the soundnesse of the Preacher, we will call it their zeal, and so I may *ad erubescientiam vestram dicere*; *1 Cor. 6. 5.* As *Erasmus* renders it. *that*

*Tanta erat vis & virtus sua
predicationis, ut deserto civita-
tem gentium concursu efficeret,
&c. Stella.*

Psal. 29. 2. that will scarce take the paines to step out of their Chambers to worship God in the beauty of holinesse; when they thought not much to go into the wilderness to hear *Iohn* preach.

But why must this be done in a wilderness? would not *Ierusalem* serve as well, where the people might better be called together to hear a Sermon? The reasons are diverse; and these among other.

Chap. 40. 3. 1. *Esay* the Prophet had so foretold it; and so this Scripture must be fulfilled; The Prophet thereby the term of a wilderness implieth the desolate estate of the Church in the

Allegorice Isaia desertum vocat miseram Ecclesia vastitatem.

Sed Dominum viam reperturum per inuia. Calvin.

bondage of *Babylon*, but assures them withall, that though there appeared no more escape then in a wilderness; where the wayes are

obstructed with thornes and brakes, and other incumbrances, yet God would make his way through all, for their deliverance; The like does *Iohn* the Baptist here, though the Church at that time seemed barren and unfruitfull, yet by the coming of the *Messiah* it should flourish, and blossom as the Rose. Though nothing but beasts now seemed to range in it, *genimina viperarum*, as he termeth them, a race of vipers, yet by the preaching of the Gospel, those vipers should be changed into children of *Abraham*.

Isai. 55. 1.

Mat. 3. 7.

2. This preaching in a wilderness representeth the liberty, and universality of the Gospel, in comparison of the law; then the Church

Cant. 4. 12 was *hortus conclusus* (as *Solomon* pictures it)

a Garden inclosed, a spring shut up, a fountain sealed; so guarded with a Cherubin, and flaming sword, that no Gentile could enter therinto, but now 'tis become like a spacious wilderness; all may come into it. The grace of God *ἐν εὐαγγελίῳ*, saith Rom. 5. 15. Saint Paul, hath broken forth (like the course of waters) unto all; and so the gift which is by grace, is justly called by St. Iude, the common salvation.

Legis doctrina in angulum illum Iud. populi conclusa, Evangelium autem quod à Iohanne cepit predicatur in vasto deserto: est enim doctrina liberrima in publico, tam communis omnibus quam hoc cæli lumen. Luther.

3. This preaching in a wilderness directeth the means whereby we may become meet hearers of the Gospel, that is, by forsaking the pomp of the world, the noise and tumult of *Ierusalem*, all our trust in earthly things, and to rely on God alone, and his good pleasure; For so long as we trust unto our own strength, and rely on worldly succour, we receive not Iohns doctrine of repentance, nor admit the comfort of a Saviour; *I will bring her into the* Hos. 2. 14. *wildernesse* (saith God of his Church) *and speak comfortably unto her*, speak to her there, where he may be heard with awfull silence, without noyse, or distraction.

Deserta enim minus habent strepitus, minus offensionum, quas mores, & vita ac gestus hominum in urbibus exhibent, hinc Propheta, &c. Christus secessit à turbis. Arct. vi.

Hereby is not meant, that we should become Hermites, and live secluse by our selves out of humane society; but this is intended, an holy retirement (so oft as might be) from the noise of the world, *χωρὶς* in Saint Pauls term, to withdraw and sequester our selves
other-

- otherwhiles, that we may the better converse
 Psal. 4. 4. with God, by holy meditations, and devout
 soliloquies, to *commune with our heart in our
 Chamber, and be still*; that every one may say.
 Psal. 85. 8. with *David, Audiam quid loquatur in me Deus:*
I will hear what God the Lord will speak.

Or if this privacie will not be had, (as never
 more hardly then at this time,
In turba & convivii faciat when every place is filled with
sibi cogitatio ipsa secretum. clamor & confusion) yet, *faci-*
at sibi animus secretum; we may
 Quintil. Instit. lib. 10.

be alone even in company; having our conver-
 sation in heaven, and fixing our thoughts on
 heavenly things: *ἐν κρυπτῷ τῆς καρδίας* (as *St. Basil*
speaks) in the closet of our hearts (if all be well
 there) we may be retired from the world, and
 go no farther for a wilderness.

No lasie employments need hinder us from
 this; *David*, and *Esther*, for King, and Queen;
Ioseph and *Daniel*, for Courtiers and States-
 men; they could all be at leisure for the pra-
 ctice of piety; amidst all their pleasures, and
 engagements, to converse neverthelesse with
 Num. b. 16. *the God of Spirits.* I have done with the place,
 22. and come at last unto the message; *Make
 straight the way of the Lord.*

Third Part. **W**E could hardly expect to hear this
 from the wilderness, but that the
 doctrine should be wilde as the place; at least,
 something tending to separation, or the like.
 By his preaching in woods, and forbearing
 the Temple, he might seem to countenance
 that very way; and 'tis marvell that our new-
 fangled Teachers alledge not *Iohn Baptist* for
 their

their Founder, as well as those of the Church of Rome do, for their monastick life.

But we need not to fear any such thing from *Iohn*, whence he took his Commission, he takes his message, and that is no more, but the point of repentance, which was never known to raise tumults in a State, but to be the onely means to suppress them: To allow of the message then and weigh it aright, 'tis presented unto us in the form of a metaphor, and this al-

luding unto a ^a custome used by Kings, and Generalls of Armies in their march, or military expedition. They had certain ^b Officers (*ὀδοποιοῦς*,

^a *Sicut fieri solet principibus solenni comitatu in urbem ingressuris. B. 21 in Matth. 3. 3.*

^b *H. Grotius citing Xenophon.*

or *munitores*) to level the way, that nothing might hinder them in their journey. So at *Titus Vespasian* his coming to *Ierusalem*, ἀνεπλήθυν τα νοτιάα, (saith *Iosephus*) the valleys were filled, the hills abated, the woods cut down, along that coast, for his easier passage. Answerable hereunto, This *King of Kings* (as he is styled *Rev. 19.*) in his spiritual progress unto our souls hath his *πρόδρομος*, or fore-runner to prepare his way, that nothing may hinder him in his coming unto us; Come (indeed) he can by

Ioseph. de Bello Iud.

Acts 9.

his power, and nothing shall hinder him, as he came unto *Paul* at his conversion; but that is not a way so easie for us; such a coming God threatens to the Jewes, *Mal. 3. 1.* Behold he (saith the Lord of hosts) but who may abide the day of his coming? or who shall stand when he appeareth? for he is like a refiners fire; not to be endured of such as are nothing but

Mal. 3. 1.

Vers 2.

but

Mal. 4. 2.

A&: 1. 2.

1 King. 9.
11.

but dross, unclean flesh is not mettall for such a furnace: unto such alone he will arise a Sun *with healing in his wings*, that by godly fear, and pure affections, are prepared for his coming. Nor it is not his usuall way neither, we are not to expect he should come unto us still, as once he came unto the Apostles, *in the sound of a mighty rushing wind*: like that which *Elijah* some-
heard, *renting the mountains, and breaking the rocks*: although sometimes he do come this way, or make his way rather like that famous

* Annibal *adhibito incendio*, * Generall thorow the Alps, *et infuso aceto, scopulos fregit.* with fire, & vinegar, by the heat
1. Livius, Dec. 2. l. 1. and sharpnes of persecutions,

The ordinary way he is pleased to take, is
Rev. 3. 10. to knock at the door of our hearts, by his gracious inspirations; to exhort, and invite us, by his Word, and Sacraments: But when we are

*Qui filii Dei sunt, aguntur
ut agant, non ut illi nihil agant.*
Aug. de cor. & gra. cap. 2.
*Sicut Cylindrum primò motum,
mox suo impetu volvitur, &c.*
A. Gell. noſt. At. lib 6.

raised by this meanes (as by the right hand of the most high) and are stirred to repentance, then *Acti agimus*; we are to obey his grace so moving us: Our will is here in the manner of a Bowle, that by vertue of *vis impressa*, (the force imparted from the Agent) is set on rowling; yet so, as the aptnesse of the round forme conduceth somewhat unto the motion.

It is our part not to resist his grace, and holly Spirit, not to stop our ears, not to harden our hearts, nay more, to stirre up the gift that is in us; by pious incentives to enkindle that fire, that we receive not his grace in vain;
by

by devout invocation to pray with Da- Psal. 5. 8.

vid, make thy way straight before my face: and with Solomon; The Lord God be with us, let him not leave us, nor forsake us, that he may incline our hearts unto him, to walk in his wayes: Lastly, by

repentance to remove these

^a impediments, these stumbling-blocks of sin that lye in Christs way; who will come as a Redeemer unto them

^a *Opinio sc. proxima justitia & persuasio impunitatis, ut ita dura & aspera via in leues faciles & expeditas vertantur, &c. Chemn.*

(alone) that turn from transgression in Iacob; Eley. 59. 1.

Otherwise he may and will come as a Judge, ^{20.}

but not as a Saviour, or Redeemer unto them.

So that *vita recta* is *vita correcta*, to amend our

lives, is to make a straight way; to suppress

our lofty, and high swolne thoughts; these

mountains, and hillsto be brought low by un-

feigned humility, to reform our depraved, Isai 40. 4.

and perverse conditions, these crooked wayes

to be made straight according to the rule of

our heavenly Master: to moderate our fierce,

and outrageous passions, these rough ways to

be made ^b smooth, by gentle-

nesse, meeknesse, and the like

vertues. This is the way that

Christ himself trod in the

dayes of his flesh, and by this

way he would come unto us;

He stayes but our leisure to

make it ready for him: you

may hear it from his Prophet *Isaiah*, *Expectat*

Dominus ut misereatur. The Lord waiteth that he Isai 30. 18,

may be gracious unto us: Could we see what

need we have of his coming, by the sight of

our

^b *Quod sit, si salebrarum asperitas conteratur (nam id &c. significat) ut quando terra contunditur, qua ad doctrinam contritionis pulchre conveniunt, vult enim Deus habitare in frasso & contrito Spiritu* Isai 66. 2.

our sins, and our misery by sin, we should not let him wait for us, but sue unto him, and importune him with *Dauids* passionate, earnest longing, *Psal. 101.2* *O when wilt thou come unto me?* And look what resolves he there makes, to prepare himself for so great a Guest, the same should we, and ought so to do; as wee hope to obtaine his presence among us.

But see the course of the world herein, and this may seem to be the least of our care, as if the charge did run quite otherwise; make straight your own wayes, and not that of the Lord: The practice of men runs chiefly that way, wholly to mind their own ways, to make them straight for the compassing of their ends; and for Gods way, *Ipse viderit*, let him see to that. It is thus with the most of us, we follow each other like sheep in a track; not *quacunquam est*, but *qua iunt*; walking (as the *Eccles. 11.9* Preacher notes) *in the wayes of our heart, and in the sight of our eyes*, and never set our selves about the way of the Lord, to prepare for his coming: untill we are going the way of all flesh, and are even within the hemisphere of the other life.

Some inclinations we have perhaps, sometimes that way, but it is onely as a morning cloud; let a trifling pleasure, or some sorry profit come beside us (as the golden balls to her in the fable) we are apt straightwayes to turn out of the way, and forget the *race that is set before us*, but *εὐθεῖα* here, imports as much as *εὐθυμεῖα*, a path so straight, as no turning aside unto

unto any thing else, no turning back to our former courses.

And *rectas facite*, meets with another disease of the world, that is, talking much about the way of the Lord, great discoursing of Religion, but little or no doing at all; as if it were *rectas dicite* onely; some goodly words, and no more to be thought on, a fair shew of leaves, and no fruit at all; but *rectas facite* is the charge, not to be talkers of this way, but doers of it.

And yet (*rectas*) requires something more at our hands, a right intention we are to proceed with, in the way of the Lord; that our obedience be not out of fear, vain glory, covetousnesse, &c. but onely for the Lord himself, and for the glory of his Name. It is one thing (say the Schools) to seek God for fruition, or to enjoy him; another to seek him for commodity, or make use of him; One thing to seek him onely for conscience to know his will, and do thereafter, another to seek him to serve our own turns, and make advantage by it; one thing to seek the face of God, to take delight in the light of his countenance, another to seek the hand of God, that it may be opened, and fill us with good: To seek him thus, is not the right way; the Jewes he blameth for so seeking. *They have not cried unto me with their heart, when they howled upon their beds, they assemble themselves for corn and wine:* ^{Hoseah 7: 14.} Seek him they did, after a sort, when his chastening was upon them; but it was not with their heart, not with a desire to regain his favour,

vour, It was for nothing but to have their empty Barn, and Cellar supplied with Corn, and Wine, the want whereof made them howle
 Ro. 16. 12. like beasts: and so by their crying, *they served not God, but their own belly*; which is that, that God here complains of, and we to beware of doing the like: It is true indeed in our coming
 Heb. 11. 6. to God, we are to *believe that he is a rewarder of them that diligently seek him*; and we
 Ver. 26. may with *Moses have respect unto the recompence of the reward*: But still, the principall end must be, the glory of God, this the mark we are chiefly to aym at, in our seeking, and serving of him.

There is something yet behind in the Text, that calls for our speed in this godly employment, *Εὐδύναται* is in the present tense; allowes us no time to put it off, but out of hand to go about it: what ever our other busineses are, this first to be done that most concerneth us: And this is not all neither, *Εὐδύνει* is quickly; an adverb standing in the forefront of the verb, to excite and quicken us (slow as we are in spirituall matters) not to let slip this opportunity, which being once lost, can never be recovered. *Behold, now is the accepted time, behold, now is the day of salvation! to work it out now*
 2 Cor. 6. 2. while we have the light, before the night of death overtake us, before we be gone too far on that way, from which there is no returning.

But this is a motive at large as we make it, it may serve all our life-time; There is somewhat more particular now, that the rod of
 Gods

Gods judgements is upon us; even to drive us into the way of the Lord, when all wayes below are distracted, and full of danger.

To pursue our sinfull pleasures still, were a strange kind of stupidnesse, when the *fury of* Iſai 42. 25. Gods anger hath set us on fire round about; even while he is storming us with his judgements, then to provoke his wrath against us. We

laugh at the * *Thracians* for no better then mad, that when it thundred and lightened most, shot their arrowes against heaven in threatening wise,

* *Thrices dum tonat fulguratque, in cælum sagittas excutunt, Deo minitantes, quod nullum alium præter suum esse arbitrantur.* Herod. U. c. 7. p. e.

and what other do we by our oathes, and blasphemies, but shoot arrowes against heaven, and challenge the Almighty! so long it will be in vain to complain with the Prophet *Jeremy*, how long shall I see the standard, and hear the sound of the trumpet? It is Gods answer there, *For my people is foolish, they have not known me,* were never the wiser after all those sufferings; and till that were done, his anger would not be turned away, but his arme stretched out to inflict new punishments.

I. r. 4. 212
Vers. 23.

There is one motive yet that comes nearer then all, from time of Advent, and from this day especially; the last of that name. Wherein by the Gospell of Christs fore-runner, the Church would teach us to prepare for his coming in the Feast approaching: that we keep the Birth-day of so great a Prince in some measure answerable. *Μη παυδεσθης σωματος,* as *Nazianzen* speaks, not in the magnificence of gorgeous apparell, and costly fare, (indeed,

Orat. 4:
Julian. 2.

our

our wants take an order for these, our exceeding that way) ἀλλὰ ψυχῆς καὶ σαρκὸς, but in the purity of the inward man, in the joy of the spirit. This we may all, and the more of this now, by how much shorter in the other : even to make a vertue of necessity, and turn all our mirth to *Gaudere in Domino* : This joy none can take from us, yet.

Phil. 4. 4.
Iohn 16.
22.

Augustin.
Ser. de
temp. dom.
2. Adv.

As we have time then, (now more then ever for this purpose) to bestow the more in the decking of our souls, that we come not into the presence of Christ, *vitiorum pannis involuti*, (as St. *Augustin* warns us) cloathed in the rags of our wonted corruptions; to search, and examine all the corners of our hearts, that no sin lurk there to offend the eyes of his glorious majesty : to come furnished with charity, meeknesse, humility, &c. as the trimmings of our faith, the wedding garment.

Secundum quod unumquemque ornatum bonis moribus viderit, ita illi gratiam suam misericordia dispensabit. Aug. ibid.

As he seeth us thus prepared, he will come the more furnished with gracious largesses of his mercy; will not be behind earthly Princes, in munificence on his Birth-day.

Thus (as the Prophet *Hosea* speaks) after
Hof. 6. 2. *two dayes he will revive us*; so many as shall be partakers of his feast at the holy table, and in
Ioh. 6. 51. *the third day we shall live in his sight*, by eating of the living bread that came down from heaven : and shall thereby receive all the benefits of his merits : Remission of our sins for one, with the assurance of inward peace, the peace of conscience. And who can tell but that this
may

may be the pledge, and earnest of outward peace, even that with our enemies! It was so unto *Jerusalem*; The Prophet next before my Text, bids cry unto her, *that her warfare is accomplished, that her sin is pardoned*; The forgiving of the one, is the finishing of the other: It would the sooner be so with us, if following the Prophets, and *John Baptists* counsel, we did make straight the way of the Lord, that nothing might hinder him from coming to help us: Then would he make a straight way for us, unto that peace so much desired: both filling valleys, and flattening mountains, removing all obstacles that lye in our way, which that he would do, we make our addresse to his throne of grace, in part of the Collect of this day. Lord raise up thy power, and come among us, and with great might succour us; that whereas through our sins and wickednesse, we be sore let and hindred, thy bountifull mercy may speedily deliver us; through the satisfaction of thy Son, our Lord; to whom with thee, and the Holy Ghost, be Honour, and Glory, world without end. A M E N.



S E R M. V I.

R O M. 12. 21.

*Be not overcome of evil, but overcome
evil with good.*

*Militia est
vita homi-
nis super
terram.
Iob. 7. 1,
Secund.
vet.*



*He life of man is a warfare upon
earth, his enemies are those of
own house; his fleshly affections,
a kind of viperous generation,
that destroy the womb that
breeds them: we are the field
in which they spring, and we are the field
in which they fight, and we are the ene-
mies too, against whom they fight; they
fight in us, against us; 'Tis Saint Peters me-
taphor; *εσται ὁ ἄνθρωπος*; they war against the soul;
and with too good successe, do oft gain the
victory over her. Sometimes pride and am-
bition swayes the Scepter within us; then
lust and covetousnesse, get the dominion:
untill Anger, and Revenge, snatching the
Empire from each of them, usurp the sole ty-
ranny over us. Affections more violent and
outra-*

*1 Pet. 2.
11.*

outrageous then any of the other affections: Other affections do win the soul by assault; but these at once over-run her, and like a mighty tempest, bear all down before them; minding nothing but the dispatch of their fury, though with ruine and destruction. So that great need we have to beware of this evill, and with our utmost strength to conquer it; which is that, our Apostle adviseth every one in this precept; *Be not overcome of evill, but* &c.

Cetera vitia impellunt animos, ira precipitat. S. n. de ira. l. 3.

Deut. 30.

15.

Here is good and evill set before you this day, and it is at your liberty whether you will choose, either to overcome with the one, or be overcome with the other.

No fatall decree or necessity compells you to either. If any such thing there were, then were our preaching vain, and your labour also were vain; vain striving to reverse what heaven hath determined. It is (we see) the Apostles counsell unto the *Romans*, whom he

Τὰ ἄλλα οὐκ εἰσὶν αὐτῇ ἐξουσία, ἀγνοοῦν γὰρ πολλοὶ ἀπὸ τῆς φύσεως, ἡμεῖς ἀγνοοῖν. Damasc. l. 2. 24.

would not (certainly) have deluded with a task impossible, nor have made them doubly miserable, by seeking to avoid a misery unavoidable. It was their practice, not their destiny to be revengefull; who being descended from warlike ancestours, thought it base, and degenerate, to suffer the least injury to passe unrevengeed. And hence (likely) it is, that St. Paul disswadeth (them) more expressely from this sin, then any of those other Nations unto whom he sent his Epistles, that he chargeth this do-

Homines igitur qui iracundia se permittunt, divino illo libertatis dono se spoliunt, & cum non agant, sed agantur, non inter homines, sed inter pecudes sunt numerandi, Donzellinus: de ferendis injuriis, Remed.

Arinc

Strive upon them with such variety of perswasion: as knowing how hard it is to reclaim men from a vice of tradition. That summing up the whole charge in this verse of my Text, he arrayeth it in the language of war, as best agreeable to their military condition; as if thus he had said in plain terms; That shame it was for them who had overcome Nations, to be themselves overcome of evill; the vile passion of revenge. That after all these great

* *Nulla est tanta vis que non ferro, ac viribus debilitari frangique potest, at animam vincere, iracundiam cohibere, fortissimi est, Laſant. Inſtit. l. 1.*

victories obtained on others, there was one yet far * greater remaining over themselves, by patience, and meekness, which is to overcome evil with good.

Division. So, the matter of his advice consists of two parts; a dehoration, and an encouragement; And the same shall be mine in the prosecution.

The Dehortation in the former; *Be not overcome of evill.*

The Encouragement in the latter; *But overcome evill with good.*

Rom. 12. 1. In the treaty whereof while I am as the trumpet, to excite you to the Battail, *my hearts desire and prayer is*, that it prove not only a sound, but that it may more affect the hearts, then the eares, of those that hear me. I begin with the Negative part, or dehoration; *Ne vincitor a malo. Be not overcome of evill.*

First Part. **I**T is a misery to be overcome, whereby we become subject to the scorn, and insolence of the Conquerour: yet if our Adversary be noble,

noble, our sorrow is the lesse, that he onely overcame us, whose vertue (as it were) deserved a victory: But where the unworthineesse of the Conquerour meets together with the overthrow, that makes the misery extreme indeed: Now both these mischiefs befall every one in the act of revenge. He is overcome, and that by the worst of enemies, evill it self; nor this by a single onely, but a manifold evill; three in one.

1. By his own anger, and impatience, that stirres him to revenge.

2. By the injury of his enemy, which he covers to revenge.

3. By the malice of Satan, who forwards the revenge; By all those he is overcome, as may appear in each particular; have you but the patience to hear the manner thereof, in the order proposed; and first, how he is overcome of anger.

To be overcome is to suffer that which we are unwilling to undergo, and this, does every one that is affected with anger. He suffers anguish & grief from his adversary, and therefore betakes himself to revenge: which is no other but the acknowledgment of his grief and vexation: And therefore Anger of all the affections may best be termed (as St. Chrysostom. notes) *πάθος τῆς ψυχῆς*.

a passion of the soule; because he that is angry, is not so much agent, as patient rather, and suffers a kind of agony in the fit of his anger: But you may see all the effects

Chrysost. *ad Antiochen!*
Hom. 62.

*Dolorem cum inferre vult
patitur, amara solitudine ne
non contingat ultio, anxius.*
Val. Max. lib. 9. c. 3.

of an overthrow; those that usually befall such as be overcome. First, in regard of the body, which it ransacks as a City that is taken by the enemies, filling all with tumult, and confusion; employing the members, some, as instruments of its fury, the hand for striking, the tongue

Vultus minax, torvus aspectus, pallor in facie, in labiis tremor, stridor in dentibus, verba rabida, effrenata convitia, manus ad cæcis violentiam promptæ, cû gladio int. im vacua odio tamen furiosa mentis armata Cyp. de Z lo. *Qualem intra putas esse animum, cujus imago extra tam fœda est.* Sen. de ira. lib. 2.

for reviling; others as the patients of it, as the eyes in flaming, the lips in trembling, the teeth in gnashing. Nor be the colours here wanting neither, but set up to the view, in token of victory, either a gastly paleness, like the guilt of sin, or a bloody redness, like the rage that kindled it:

And yet these are but shadowes of the disorder within; which could it appear, and shine thorow in its true deformity, were enough to amaze, and startle the beholder.

Then secondly, you may see the effects of this overthrow in regard of the soule, which it holds in captivity, dispoyleing, and robbing her

Qui eo morbo laborat neque cernere. neque audire rectè quidquam valet, sed rabie quodam efferatur, & rationis sit expertus. Plato in Tim.

of all her chief faculties, that should lend their assistance: The reason, and memory can have no audience in this garboyle. The senses become senselesse, and loose their employment; So as the party like a person possessed, neither hearing, or seeing any thing, rusheth headlong, he knowes not whither: does all *ex imperio ira*, from the command and violence of Passion.

Sine id tempus veniat quo ipsi jubeamus, nunc ex imperio ira loquimur. Sen. de ira. 3.

passion. The man is expelled, and anger rules all: The Comœdian noted this in his angry man, when he makes one bid him, *Ad te redi*, return unto thy self, he was gone out of himself by anger, and had need to be recalled by friendly admonition.

The last evill of an overthrow is death; nor is this wanting here, *Stultum interficit iracundia*, saith *Eliphaz* to *Job*, *wrath killeth the foolish man*; Job 5. 2.

it doth so either way. First with a spiritual death, depriving him of God his true life, & all the comforts of his spirit; that he is no more but *ambulans cadaver*, a walking car-casse, being deprived of the

He that loveth not his brother, abideth in death. 1 John 3. 14. Quam nique sibi irrogavit, cum enim amor vitalis calor sit Animæ, ejus extinctio mors est spiritualis. Paris. de mor. cap. 4.

true soule, that should quicken and enliven him. Then oft-times too, with a bodily death, when inconsiderately rushing on revenge, he lighteth on that mischief himself, which he intended to another; or, but at best, doth accompany him in the overthrow. An instance whereof we have too often, in so many paires of duellists, the bravest Actors of revenge, and such as the age most highly accounts of, where either party that engageth, is both sides in danger, if he have successe in his rage by the death of his Adversary, *vincendo victus est*, he is overcome conquering; The law, and his conscience embitter the triumph, the one pursuing him with just revenge, the other with the guilt of a slaughtred Christian. If he miscarry in the combat (as victory is doubtfull) his overthrow is here doubled with infamy,
but

but in the next world with——(God knows what) worse : *Purpuream vomit ille animam*;[†] he poureth out a bloody soule, even panting with threats, and dire revenge, and what can he expect at the hands of God, but that he become the eternall monument of his just vengeance! Thus you have seen him overcome by one evill (and that were misery enough) but evill seldome comes alone, another followes on the neck of this; he is *victus ab injuria*, overcome of that injury which he seeketh to revenge.

His very act of revenging doth witnesse so much, for had he not been overcome, he had not entred on revenge, unto which he now flies as the redresse of his injury, thinking by this meanes to mend himself, whereas it proveth clean contrary; for while he striveth to be revenged of some outward injury done by man; he bring on his soul a far worse by sin, which tyrannizeth and insulteth over her, and detaineth her in bondage more slavish then that of *Egypt*, or *Babylon*. Besides, by revenging too, he becometh accessary to that evill

which he revengeth on his enemy; and thereby makes himself the greater offender of the twaine: *Quia duplicat malum*, sayes *Tertullian**, because he doubles that evill which was but single before, and seconds the fault of another by his own transgression.

Non minus enim mali est referre injuriam quam inferre.
Laſan. 6. 18.

[†] *De patientia cap. 8. Qui minorem etiam retorquet injuriam, nequior eo qui prior inferendi author erat, quum injurii hominis factum sequens, visuperationem in seipsum transfert.* Tyr. Max. Ser. 2.

PROV. 26. 4 Thus by answering a fool according to his folly, he

he becometh like unto him, nay, is a more fool
 then he, according to *Solomon*; *He that is hasty Chap. 14.*
of spirit (that is, the angry person) *exalteth fol. 29.*
ly, is a fool in the highest degree, that is thus
 improvident for himself. St.

† *Hierome* reports it for one of
 the Proverbs of *Aristotle*; *Ig-* † Cited by Bapt. Nuzi. traſſ.
de dil. Etione Inimicorum.

nem gladio ne confodias; do not stab the fire with
 a sword: giving his exposition therein; that
 when an enemy like fire, incensed with ma-
 lice, sparkles out in reproachfull speeches, a
 fool he were that would come with the sword
 of revenge to encrease the combustion, and
 not rather with the water of his teares to
 allay the heat; he wailing the miserable state
 of him, that is thus on fire with malice: but so far
 is the revenger from this, that like the moath
 to a candle, he leaps into the flame himself,
 and endures a worse punishment, then that he
 would inflict on his enemy. The worst he
 can do unto him, is but some temporall mil-
 chiefs, in his body, or his goods, or his good
 name, but to himself he procureth a spirituall
 evill, even to the slaying of his soul; And so
 becomes he as the † Bee, that
 by stinging acquireth her own
 death, and dies her self in the
 wound that she gives another.
 So this is enough to shew him
 twice overcome, and too
 much for his misery, if rightly considered; but
 yet a third evill is behind, and the worst of all
 three, he is *victus a diabolo*, overcome by the
 devill.

*Nonne videtis Apem, quem-
 admodum moritur aculeo. per il-
 lud nos animal docet Deus, ne
 proximos afficiamus tristitia,
 ipsi namque prius mortem exci-
 piunt. Chrysoſt. ad Antioc. h. 68.*

Although

Although the souldiers win the battell, yet the victory is ascribed unto the Captain, or Generall, that leads those forces; and such is the devil here, the chief Agent in this conflict, that sets those instruments on work, so to win more souldiers to his side: whereby (accord-

Ambrosi. *de offic.* 1. *Diabolus venator ille est callidiss. qui per acceptam avem inclusam caveâ aliam comprehendere nititur, &c.*

ding to St. *Ambrose's* comparison, he playes the part of a crafty fowler, who takes one bird by another, and having caught thine enemy fast, in

his snare of malitiousnesse, urgeth him to reproachfull language, that so thou an unwary bird answering him with the like note, maist be taken likewise in the same snare. And to

Mat. 13. 28

this purpose it hath been observed that the devill is called ἐχθρὸς ἀνθρώπου in the Gospell, the hostile man; because he assaileth men by man, and makes one the Engine to o'rethrow ano-

Basil. hom.

10. *de ira.*

ther. Whereupon it is St. *Basil's* advice, that when we see any man offending us, by contumelious words, or actions, we should conceive him to be λίθον βεβλόμενον, &c. a stone cast by the devill against us, and so place our anger aright on him that sent it, and not on the party that is sent upon us, but rather to take compassion on him, who for that time is not

† *Vis tibi demonstrem animam spumantem & immun-dam? Cogita irascentes, & ebrios ex ira, &c. fusè Ch yf. ad Ant. 30.*

himself, but like one † possessed with a devill, is violently borne unto those outrages, by the spirit that is in him; so that to be like him in malice,

is but to come over to the devill, and to take his yoke upon us, who contriveth injuries as a stratagem

stratagem to provoke our impatience, and thereby to increase his cursed dominions.

And thus without more adoe, we have brought the Revenger to his third overthrow, and that is his highest, or superlative degree of misery, we can go no further. Now meet it were, that we assay how to deliver him from this plunge, and withall to defend our selves, from the like hereafter; Both which we may do, by making use of convenient remedies: For that which is past, there is no other way but only repentance; with showres of teares to quench those raging flames of anger, and that fire of hell, which thine anger unrepented of, hath kindled against thee. Then, for the time to come, the prevention were easie if we would our selves: if we did not maintain our enemy against us; But we give way unto it our selves, we cherish the Serpent in our bosome, that frets and corrodes us. For without our consent, not crosses, nor enemies, nor all the powers of earth and hell could move us to anger: for as it was smartly said of the

† *Turkes*, and their immense conquests; that they gained more, *nostrâ ignaviâ quàm suâ virtute*; by the sloth of Christians, then by their own valour, so it may be as truly of these temptations; that they more prevaile by our negligence, then by any strength that is in them: we never strive, nor take armes against them, but like those weak Christians

† *Icon. Animorum. Quos graves nobis non ipsorum merita, sed nostra delicta fecerunt. Leo. de Quad. Ser. 1. -- Neque nos hostium foritudine, sed sola vitiorum nostrum impuritate superari. Salv. de gub. lib. 7.*

*Ante aciem multi viſi, ſine
congreſſione proſtrati &c. Cyp.
de lapſ.*

in St. *Cyprians* time, that revolted to idolatry, before any persecution once assailed

them; so are we in like manner *ante aciem victi*, overcome almost before the encounter; nay, foyled and vanquished by anger, without so much as a thought to withstand it.

But no longer to detain you from the remedies, the means to prevent this dangerous mischief are principally these.

Sicut qui expectant obsidionem contrahunt & in promptu collocant quibus est opus, nihil spei collocantes in his quæ sunt extra civitatem. Ita nos oportet adversus iracundiam, &c. Plut. de cohib. ira.

1. As against an enemy, *stare in procinctu*, to keep watch, and ward against it; to meet the first motion thereof arising in our hearts: which we may easily suppress and vanquish at the beginning;

but if we suffer it to kindle with delay, it will break forth into a flame, that will hardly be quenched.

Then fecondly, to withdraw thofe forces whereby it takes advantage againſt us; as

* Μὴτε σεαυτὸν μεγάλων
ἀξιον κείνης, (sc. Basil).

† *Innocentem quisquis se dicit, respiciens testem non conscientiam.* Sen. de ira. 1.

Γνωθὶ σεαυτὸν, quam sc. ex
multis vitiis, sceleribus, &c.
compellens sis. Doncellin.

namely, a too much love * of ourselves, by means whereof every thing enrageth, and offends us, that complies not with our humour, and disposition; whereas did we look † impartially into our own bosomes, and there take a right survey of our faults, and obli-

quities, we should find more then enough for
our anger, to spend it on our sins, and not
mind the injuries of others against us, by
thinking

thinking of our own more grievous against God; our heavenly Father.

3. It may awaken our courage to consider the circumstances, that we are overcome by a passion; that which was made to be the servant of the soul, which is no lesse shamefull and preposterous, then for a King *Nescias utrum magis detestabile vitium sit, an deformis.* to be vanquished by a slave: *Sen. de ira. 1.* nay, by the worst of passions; such an one, as is not more loathsome and detestable, then ugly and deformed.

But chiefly consider the danger. First, in regard of our weak and frail bodies, that may perish in the preparation of our revenge against others. And then, Secondly, in regard of our souls, that depart in rage unto the Judgement Seat of God; and what mercy can they look for there of him, that were here so implacable toward their fellow-servants.

See the Parable of the King, that punished him who shewed no mercy to his fellow. Matth. 18. 12.

Hitherto we have heard of the severall overthrowes that accompany revenge, with the miserable consequences arising from the same; which may serve as an incentive to rouse up our courage, and to enflame us with a desire of conquering that evil: To the conquest whereof we are incited by our second Generall; which is the encouragement, or active part; *vince bono malum, But overcome evill with good.*

It is not *fuge*, flye from evil, no flying from Anger, unless we could leave our selves be.

Second Generall. *Quare te fuga ista non adjuvat? tecum fugis. Sen. Ep. 28.*

hind

hind us ; *Nobiscum fugimus* : we carry the enemy along with us : nor it is not *resiste*, neither, *resist evill* onely, which is enough to foyle the devill, as St. James informes us ; *resist the devill*, and he will flye from you. But it is *vince*, overcome, to assure us, that in this combat against anger, it is as well the Christians case, as the Roman souldiers ; *aut vincere, aut emori*; either to overcome, or be slain; no other way besides that, to save us.

Overcome then we must ; but what are the means, whereby we may obtain the victory ? why easie enough, and as certain too ; for as there is no poison in nature, but hath its antidote ; no disease in the body, but hath its remedy : so likewise in the spiritual state, each mischief is answered with a redresse. The evils (as we heard) were three, and right so many are the goods to amend them. And as in phy-

Ad morbos extremos, extrema exquisitè remedia præstant. by his contrary ; so here in like sort, against each evill, we have its contrary good, for remedy.

1. The good of patience against the evill of injury.

3. The supreme Good, God Almighty, against the devill, the Arch-evill, by every of these we may get a victory; and first, *vince patientiâ*, overcome by patience.

In Olympicis lex est malefaciendi vincere; In stadio Christi, non eum qui percutit, sed qui percutitur coronari decretum est. Chrysost.

A new kind of victory, to overcome by enduring; and far different from the custom of the world, where he hath the prize, that by might, and force,

force, subdues his adversary : But it is otherwise in the lists of Christ ; here, he that receives the hurt, is crowned as Conquerour, and winnes the Field without giving a blow : And therefore in the Armory of the Church described by Solomon. *Cant. 4.* We hear of a *Cant. 4. 4.*
thousand bucklers, all shields of mighty men ; of bucklers, I say, weapons of defence, and safeguard, but no mention of a sword, or spear, to invade, or offend an enemy. And hereupon it is observable, that *St. Paul* makes patience to be the first signe of an Apostle, *2 Cor. 12.* *2 Cor. 12.*
The signes of an Apostle were wrought among you in *12.*
all patience : and peradventure on this ground, he exhorteth *Timothy* to manifest his spiritual *2 Tim. 2.*
 warfare, not so much by fighting, as by suffering, *ἡσυχία*, endure hardnesse as a good souldier of *Iesus Christ* ; which hardnesse every one must endure, that will be like unto him our Captain, *Heb. 2. 10.*
who by suffering entred into glory. And by this way *Luke 24.*
 those Armies of Martyrs fought the battels of *26.*
 the Lord ; being armed with no other weapons but patience, and meeknesse : whereby they triumphed over the malice, and torments of their adversaries. But you may see the evidence of this victory in every true patient man ; upon whom if an injury light, it is but as the blow of a sledge upon a steel Anvile, that makes no dint or impression at all, but recoyles on the hand that smote it. *Ille velut rupes pelagi, &c.* He stands firm, *Virgil.*
 and unmoved, like a rock in the Sea, which *Æneid.*
 though never so much beaten on by the waters,

ters, yet it is no wayes shaken thereby: but
breakes the waves that assault it: So he, as it

*Proprium est magnitudinis
vera non se sentire percussam.*
Sen. de ira,

were, divinely insensibly, ei-
ther seems to perceive not,
or neglects the injury, con-

ceives the doer not worthy of his anger, but
rather of his pity, as some frantick person that
should assaile him: you will easily yield this
to be a victory, if you look on his enemy, how

*N. ieremo quis te ledit ut
debeas quod cum fructum ejus
evictoris non dolendo, ipse debe-
at necesse est. Tertull. de pat.*

he frets and vexes to see his
malice thus defeated, and dis-
appointed: and even acknow-
ledgeth the overthrow, by his

sorrow and discontentment: neither need we
for proof hereof, go beyond his own confessi-
on, but come from that unto the next way of
victory: *vince beneficiis*; overcomes with kind-
nesse, or good turnes.

A victory somewhat stranger yet, to over-
come malice, with doing good, but certainly,
more effectually, then that by patience; Thy
patience perchance may make thine enemy to

*χαρις γὰρ χάριν ἐστὶν τῆς τοῦ
αἰεὶ. Termetia apud, Sopho-
clem.*

consider, but thy goodnesse
will make him relent; for in so
doing (saith our Apostle in

the verse next before) *thou shalt heap coales of
fire on his head*: An expression borrowed from

Refiners of mettalls, that are wont to heap
coales on the head of the *Crucible*, or melting
pot, for the more thorow-effecting of the work;
and signifying here, *Ardorem charitatis* (as

Luke 12:
49.

Haymo expounds it) the fire of charity, which
Christ came to send on the earth; the coales
whereof thou heapest on thine enemies head,

when

when thou relievest his necessities; *Non in maledictum*, &c. saith Saint Jerome, not for his judgement, or condemnation, (as some erroneously imagine) but for his correction, and reformation, that being overcome with courtesies,

Non in maledictum, aut condemnationem, ut plerique existimant, sed in correctionem, ut superatus beneficiis, odii frigore excocto igne charitatis (nam hoc ordine legenda sunt verba) Inimicus esse desinat. Hieron. lib. 1. cont. Pelagian.

he may cease to be thine enemy, having his enmity purged away by the fire of charity. This will do it; if any thing will; let him be of never so sullen mettall, the coales of love, and friendly offices will melt, and soften him; and transform his stubborn hatred, into compliances of affection. We have an experiment hereof in *Saul*, a person of an obdurate nature, that hardly we shall find a worse; and yet *David* mollified him with good turnes; insomuch, that 1. He drew teares from his eyes; *Saul* 1 Sam. 24. *lift up his voyce, and wept*, 2. A confession from Verse 17. his mouth, *Thou hast rewarded me good, whereas* Verse 19. *I have rewarded thee evill*; nay, 3. A blessing from his heart; *The Lord reward thee good, for that thou hast done unto me this day.* Cant. 8. 6.

So that the Spouse in the *Canticles* might very well say, (and so the † Original will warrant † *Quia He-* it) *love is stronger then death*; stronger certainly *brai com-* ly in this way of victory, whereby *David* did *parativo* more perfectly overcome *Saul*, then by death *carent.*

he could have done: For he that conquereth by death, doth but overthrow the body, leaving the mind wholly adverse, and unconquered; but

Tbou shalt love thy neighbour and hate thine enemy, Mat. 5. 43. Quod etiam in uno homine male impleri potest. In ipso enim uno qui malus est, & proximū habes, & inimicum. Aug. de tem. Ser. 8.

he

he that conquereth by love, overcomes the whole man; destroying the enemy that hated him, and preserving the person, to love and honour him.

This is Gods own way of victory, to overcome by mercy, and goodnesse, so, he overcame *David*, with his murther and adultery; *Peter* with his threefold and shamefull deniall, *Paul* with his blasphemy and persecution; who nevertheless obtained mercy, even *to preach the faith, which once he destroyed*. And but for this way of victory, heaven had wanted many of her Saints, and the earth been desolate of Inhabitants. But this is mercy befitting his Majesty, that *where sin abounded, grace did much more abound*: abound toward those that did all they could, to provoke the fury of his anger against them: for what greater provocation, then that which *Elias* complains of the Jewes; Lord, *they have killed thy Prophets, and digged down thine altars*; and yet notwithstanding these indignities †, he plyes them still with continuall blessings; nay, when their malicious wickednesse was come to the highest, that they had no more Prophets to kill; after all, he sends unto them his Son, † even then bestowing this highest of his favours, when they had committed their utmost impieties.

And if we look on him that was sent, our blessed Saviour, in him we may no lesse behold the like wonder of mercy, when having

Gal. 1. 23.

Rom. 5. 20.

Isai 42. 25.

Rom. 11. 3

with

1 King. 19.

24.

† Ut sua sibi patientiâ detra-
hat. Teri. de pat.† Cum majorem aggressi sunt
impietatem majoribus eos pro-
secutus est beneficiis, &c. Chry-
sost. ad Aotioc. hom. 31.

in his all-torne body, † no part left whole, save onely his tongue; he employeth this in praying for those that crucified, and blasphemed him, which is (if we compare them right) the greatest benefit, for the greatest injury; to pray for those that so despightfully used him. And doubtless, no such powerfull means to obtain their pardon of his heavenly Father. The effect whereof we may plainly see in the conversion of so many a thousand at *Peters Sermon*, which had not been so effectually, but for the prayer of Christ on the Crosse: which could not possibly but find audience in the ears of a gracious Judge. When we see here below, nothing so prevails with the Judge in behalf of the Malefactor, as when the party offended sues, and intercedes for him; And yet this did Christ for his deadly enemies. Nay more then this, he died for those that *by wicked hands* (as *Peter* tells them) *had crucified and slain the Prince of life*, and powred out his precious blood for their sakes that spilt it: making this extreme act of their malice, the onely means of their salvation.

† *Nec remansit in eo nisi lingua, ut pro crucifigentibus oraret. Geri. Medit. 2.*

^a *The number of the men about five thousand. Acts 4. 4.*

Acts 2. 23: & 3. 15.

Vivificatur sanguine Christi, etiam qui effudit sang. Christi. Cyp de bono patientia.

Here was overcoming indeed, of abundant evill, with exceeding abundant goodnesse, as if *the kindnesse, and humanity of God our Saviour*, Tit. 3. 4. would strive with the perversenesse of man, to out-vie, and conquer it. And what is this but to teach us the like way of victory, to contend with

with the malice and crossnesse of our enemies, by our charity, and good deeds? nor need we doubt of the successe, having God himself for our example; nay more, for our assistance too, as it followes in the last place, *vince malum Deo*, Thou hast God of thy side, and needest not fear, what man, or devill can do against thee.

This is our last, and surest refuge, that if all other means should fail us, here, we may be sure to overcome, if we commit the matter to him; if we do but as the Apostle exhorts us in the nineteenth verse, *dare locum ira*, give place unto the wrath of God, who (there) challengeth revenge unto himself, as his royall prerogative. *Mihi vindicta*, Revenge is mine, and assureth us by his promise, of the execution thereof; *Ego rependam*, I will recompence saith the Lord. So that to be forward in our own revenge, is to anticipate, and usurp the office of God, and to asume that to our selves, which is his peculiar jurisdiction; and so by consequence, to make God our enemy also; where-

Plus improbum illum cadis sustinendo, ab eo enim vapulabit cujus gratia sustines. Tertul.

as to refer the cause unto him, is to give him this right, and will prove much more benefi-

ciall to us in the end: as bringing the Almighty into our justice, and making him the Revenger of our quarrell, who will not be wanting unto his own charge; but will either

Patientes facit de securura ultione securitas. Cypr. cont. Demetrian.

vindicate our cause by some sensible token of his wrath on our adversaries, or so arm, and

fortify our minds with Christian constancie, and

and resolution, that we shall find even pleasure
 and contentment in our sufferings; Or how-
 soever, it shall one day prove our advantage,
 when † God shall *εὐαρίστους πλά-*
κεῖται, weare us Garlands more ^{† The Lord shall reward thee.}
 glorious out of those injuries ^{Prov. 25. 22.}
 that we have endured *for righteousness sake*: so ^{Mar. 5. 10.}
 that our short and light affliction shall work unto
 us a far more exceeding, and eternall weight of glo- ^{2 Cor. 4.}
 ry: which the righteous judge will give unto ^{17.}
 every good souldier of Christ; that by patience
 and meekness following the Captain of their sal- ^{Heb. 2. 10.}
 vation, are made perfect through sufferings.
 We have his own word for it. *Revel. 3. Vin-* ^{Revel. 3. 12}
centi: To him that overcomeh, will I grant to sit
with me in my throne, even as I also overcame, and
am set down with my Father on his throne. Let
 not this trouble you; though (notwithstanding
 this glorious profer here 'made by Christ) no-
 thing were promised in effect, being to be had
 on such hard conditions; by † drinking of his ^{† Mat. 20.}
 bitter cup. For, *habet & pax coronas suas*, be- ^{22.}
 sides persecutions Crown of Martyrdom, even ^{Cyp. de}
 peace hath her bowels too; wherewith to ^{Zelo.}
 crown the Christian Conquerour upon his vi-
 ctory of his adversaries; to subdue inconti-
 nence is the prize of hostility: to overcome
 anger, and revenge, is the triumph of patience; ^{2 Tim. 2. 5.}
 By these, and the like, we may strive for ma- ^{1 Cor. 9.}
 steries, and obtain a Crown incorruptible, a Crown ^{25.}
 of glory, that fadeth not away. ^{2 Pet. 5. 4.}

YOU have heard in brief the Apostles ad- ^{Applica-}
 vice to his Roman Proselytes, whereby he ^{tion.}
 Q 4 inten-

intended not to disswade them from repelling violence by lawfull defence, or to disarme the Christian Magistrate for the punishing of injustice: The Chapter following will clear this mist, commanding subjection to the higher powers, and propounding Rulers as a terrour from evill works; as bearing the sword for that very end, and being Gods Ministers to execute wrath upon him that doth evill; His meaning is onely here to repress the immoderate passions of anger and revenge in private concernments; that we be so far from returning evill for evill, as rather to forbear, and

Ver. 1. 3. 4. *forgive one another, if any man have a quarrell against any, even as God for Christs sake hath forgiven us.* Nor is this any other but what he received of the Lord, who among those astonishing doctrines which he taught as one having authority, inculcated this beyond the rest, with more variety of expression. *Love your ensmies, blesse them that curse you, do good to them that hate you, and pray for them that despighfully use you, and persecute you.* This is the grand result of the

b Multum à vero aberrant inepti quidam homines, qui hoc tantum Christianismi esse anunt, ut bestes diligantur, & negant in Veteri Testamento, ad id Hebraeos fuisse adstrictos; non enim variata est lex Dei post Christi adventum, &c. P. Mart. in 2 Reg. 6. 22.

Gospel, the great duty that Christ came to preach, and to exemplify by his life, and death, and yet ^b not so new, as some would fancie it, but that the Old Testament had much to this purpose, both for precept, and practice.

1. For Precept, *Thou shalt not revenge, nor bear any grudge against the children of thy people: Levit. 19. 18.* nay more then so; *Thou shalt not abhorre*

abhorre an Edomite, no not an Egyptian, Deut. 32. 7. Those that the Jewes might have reason to hate beyond any other nation; from whom they had suffered all the miseries of a most tedious, and cruel bondage.

The same was intended by that injunction of reducing, and relieving an enemies beast,

Exod. 23. 4. * thereby to mediate a reconcile-^{ment} when the party thus pleased could not choose but be wrought on by that courtesie.

But expressly and clearly, Prov. 25. 21. *If thine enemy be hungry, give him bread to eat, if he be thirsty give him water to drink, for thou shalt heap coales of fire upon his head;* which very place our Apostle here citeth, for the pressing of Christian charity, and that is enough to make it appear, that Solomon meant it in a Gospel-sense, not so, as some in Saint Austins time abused this precept, for the satisfying of their revenge, feeding their enemy for no other end, but that he might burn in eternall torments; *Avertat Deus*, saith the Father; God withhold this sense from our minds, that any should do good turns with this mind, to im-

plunge the Receivers into endless punishment. It is none of the Holy Ghosts measuring, this; who intendeth hereby not the bane, but the cure, of him that is sick of the

Inter omnes Gentes quas Judæi poterant inimicas reputare, erant Egyptii, à quibus omne injuria genus, & crudelitatis monstra passi sunt. B. Nuza, de inimicorum dilectione.

Cum grandi diligentia observandum est, nedum hunc locum non bene intelligimus, de medicamentis nobis vulnera faciamus; solent enim nonnulli hoc preceptum quasi ad satiandum furorem suum assumere. Ser. de tem. 168.

Ad sanandum ergo talem phreneticum homines sanctos, & charitatis igne succensos hortatur sp. sanct. dicens, Carities, &c.

frenzie

Cum enim inimico tuo pio animo frequentius benefeceris, quam libet sit impius & crudelis, tandem erubescet, & debet, & penitere incipit quod admisit, &c.

frenzie of malice, and that is (by plying him with frequent benefits) as it were to surround him with the fire of thy charity, which will move him at length, be he never so

barbarous, to blush, and grieve, and repent of his rancour against thee, and to requite thee in stead of hatred, with hearty affection: This for precept.

Gen. 50.

15. 21.

Exod. 32.

32. & chap.

17. 4.

2 King 6.

22. 23.

Psal. 7. 4.

Then for practice; it is no lesse evident, by sundry particulars; By the kindnesse of *Joseph* towards his Brethren, that deserved so ill at his hands. By the charity of *Moses* interceding so passionately for the Jewes, that were ready to stone him; By the courtesie of *Elisha* in entertaining the *A Assyrian* armies, that were sent to destroy him, by the Evangelicall spirit of *David*, who was so far from rewarding evil, that (to use his own words) he delivered him that without a cause was his enemy.

Mat. 5. 44.

But yet however, that which was barely propounded there, and rarely performed by one among a thousand, is powerfully pressed in the Gospell, with an *Ego dico vobis*, an express Commandement to love our enemies, and to express it with all the tokens of hearty affection, as blessing, relieving, praying for them: And for examples to enforce it, there be such as none can be greater; of God the

Rom. 6. 8.

10.

Mat. 5. 45.

Heb. 12. 3.

& As 10. 38

Father giving his Son for us when we were enemies, and making his Son to shine on the wicked, and the unthankfull. Of God the Son, that notwithstanding the contradiction of sinners went about

about doing good, all his life-time here on earth; and dying, prayed for those that crucified him.

Of Christs disciples, that followed their Master both in teaching, and in practising; as *Stephen* the first Martyr, that spent his last *A&S 7.6e* breath in crying for mercy on those that stoned him: and *Paul* the Apostle, with his fellow-labourers, whose profession it was, being *1 Cor. 4.* reviled, we blesse, persecuted, we suffer, being defamed, we entreat; and how the next Christians in the Primitive times were affected this way, (when the Spirit that descended in the likeness of fire, enflamed their hearts) the ancient Writers have sufficiently witnessed, when the heathen could say of them between envie and wonder, *Vide ut se invicem diligunt*; a *Tertull.* see how these Christians love one another. *Apolog.* And no lesse for their carriage toward those without, how they powred forth ^b prayers for tyrants, and persecutors, ^c refreshed their armies in the time of drowth, ^d relieved such as were their worst enemies in grievous famine, and this they did so much the more cordially, as they ^e believed it was acceptable to God, that they should bestow all good things on those that hated them.

In the Ages, succeeding how much they declined from the Primitive simplicity, and child-like innocence, they encreased in maliciousnes, every day more and more, fulfilling that Prophecie

^b *Idem ibidem.*

^c *Euseb. Eccl. hist. 5. cap. 5.*
^d *lib. 9. cap. 8.*

^e *Cypr. cont. Demetrian.*
Et sic Deo plus placemus, &c.
Hoc nobis credimus expedire,
ut vos diligamus, & in vos qui
odistis, omnia conferamus. Lib.
& nr. lib. 5. cap. 12.

Phœcic of our blessed Saviour, that *because of*
Mat. 24. 12 *iniquity abounding, the love of many should waxe*

Nusquam planè visum tan-
tam hujusce pestis gravitatem,
nusquam tam intolerandam, &
nunquam tamen senescentem di-
uturnitatem extitisset, &c. J.
Sauroman, ad princ. Christi.

cold, we have seen the proof
hereof, if ever, in these last
times, when wars and dis-
sensions are no where so fre-
quent, bloody, and continued,
as among the professours of

Christianity, as if *the God of peace and love* had
 withdrawn his influence, and suffered the de-
 vill, the Authour of discord, to sow his tares of
 division among us: How have we hereby gi-
 ven occasion to the enemies of the Lord to blas-
 pheme ! to blaspheme (I say) that worthy name,
 by the which we are called : and when of them-
 selves they are ἐπεροπαὶ ναζωρ (as *Nazianzen*
 * *Orat. 33.* * speaks in the like case) apt to defame us with
 forged scandals ; how can we think they should
 now forbear us, having filled their mouthes
 with just reproaches ! In stead of that we
 mentioned erewhile, it may be their note of us
 us now to the contrary ; *Vide, ut se invicem ode-*
rint ! as if this were now become the cogni-
 zance of Christs disciples, to hate one ano-
 ther. Certainly, this is so far from converting
Turkes, and Jewes, unto our Religion, that it
 may rather * confirm and harden them in
 their infidelity. That this cannot be the ex-
 pected *Messiah*, of whose peaceable kingdome
 the Prophets have spoken such glorious things.

* *Lud. Vi-*
ves de ve-
rit. fidei.
lib. 3.

† *Jovis veluti fulminibus, hor-*
rifico quopiam tormento oppete-
re, Sauroman. deerat adhuc vi-
tiis nostris dignissima mundo
Machine, &c. Inv. Bellica.

When men are so far from
 beating swords into plow-
 shares, that they turn bells in-
 to murdering † Canons : so
 fat

far from not learning war any more; that many have learned nothing else; 'tis become the onely thriving profession. The wolf so far from dwelling with the lamb, that the lamb is rather become a wolf, & our

intestine cruelty having not only this mischief in it, to bereave us of so many Natives, but also to deprive the most gentle natures of all compassion, by the continuance of our

tumults. The *Leopard*, the *Lion*, and the *Bear*, and what other Beasts of prey, whereby the Scripture would set forth the salvages and wild conditions of men, have each of them act-

ed their parts of late in human shapes, and that with more cruelty, then any of those creatures have expressed in their own nature; none of them having been found so cruell, each to other, nor to have done so much hurt unto men, as men have done unto themselves;

which may be some colour unto the scoffers in 2 Pet. 3. 3.

these *last dayes*, to enconrage them in their lewdnesse, and to say, where is the promise that God repeated by his Prophet; *They shall not hurt, nor destroy in all my holy mountain?*

when this alone hath been the scann where all the mischief hath been acted, insomuch, as the *mountains of prey*, the deserts of *Lybia*, and *Arabia*, were *Cities of refuge*, in comparison.

But we need not so much wonder at this
perverse-

a *Domestica crudelitas non modo id habet in se mali quod tot Cives atrocissime sustulit, verum etiam hominibus lenissimis ademit misericordiam, consuetudine incommodorum. Cic. pro Rosc. Orat. 2.*

Nulli rabies acrior, cetera animantia in suo genere probe degunt, congregari videmus, & stare contra dissimilia, Leonum feritas inter se non dimicat, &c. at hercule homini plurima ex homine sunt mala. Plin. hist. nat. 7. proem. v. Cal. Rhodig. lib. 10. pag. 21. Scalig. Exercit. 33. & 189. 5.

Isa. 11. 9. & 25. 5.

Psal. 76. 4. Num. 35.

Nimium videri non debet, quod tam multi adhuc ferociant, pauci enim sunt veri incolae montis Dei.

perversenescit ; for as *Calvin* gives the reason, There be few true Inhabitants of Gods mountain (few (he means) so

meetly qualified, as *David* describeth a Citizen of *Sion*, *Psal.* 15. few entire and reall converts, even among those that profess themselves Christians, when the unregenerate part is yet so predominant in them, it cannot be otherwise, but jarres, and conflicts must rage amongst them. *St. James* hath clearly so resolved it; *from whence come wars, and fightings among you? come they not hence, even of your lusts,*

Vitia quae in nobis regnant, sunt quasi armati satellites ad pugnas concitandas. *Calvin.* in *locum.* that war in your members ! The sins that raige in us are as so many armed Troopers, to

embroyle us in contentions. These must be subdued, as ever we hope to see peace established in

Psal. 147. *our borders*; It is not our presuming of the spirit within us, that will do this work, but our conforming unto the spirit, thereby to mortify

Rom. 8. 13 *the deeds of the flesh.* Now what our endeavours are in this kind, if it may be judged by our works, there is small appearance of any

such matter intended by us: when some whose office should engage them to be peace-makers, as to preach the Gospel of peace, *illi ipsi sunt acerrimi barbarum Incensores,* (if we may have leave

Mar. 5. 9. *Rom.* 10. 15. to complain with that devout

Caroli Paschal. *Christiana* French-man) even they are the greatest Incendiaries of

tumults, and the fomenters of a dismall war, sounding alarms from the Pulpit, and

stirring

Mare etiam positis flatibus inquietum. *Minut.* *Felix.*

stirring up the giddy multitude, as the winds do the Sea, which of its own nature is unquiet, though *Eolus* did spare his lungs. Others having war in their hearts, whet their tongues like a sword, and bend their bowes, to shoot their arrowes, even bitter words: who is there almost among us, that offendeth not in this kind? whose language is not well nigh cursing? The weapons of our anger are imprecations; what we have not the power to act, we supply with destructive, bloody wishes, breaking out nothing but threatening, and slaughter, and doing more execution this way, killing more thousands in a moment, then Armies of souldiers can do in the field; That if God should offer us our choice, as to *Solomon*, to aske what he shall give us, 1 King. 3. it may be justly feared, *the life of our enemies would be our request; the main thing we should ask at his hands.

But what we can do for the promoting of our own interest, that be sure, shall not be omitted, though never so much to the prejudice of others; well said the heathen man, *Regis quisque intra se animum habet*, every man

hath in him the mind of a King, taking liberty to himself over others, but allowing none over himself; will not do so unto men, as he would they should do unto him; although against the rule of Christ: the Law; and the Prophets,

Psal. 55.

21. 64. 3.

Ecclus. 19.

16.

Iam. 3. 2.

Cujus non sermo maledictio est? &c. votis malis pro armis utimur. Salv. de Cub. lib. 3.

Act. 9. 1.

In momento occidet 10000. hominum, & hoc sola voluntate, &c. G. Parisiens. de morib. cap. 8. v. 5. v. 11.

** Drexel. sign. 9. Predestinat. Sect. 4.*

Sen. de ira. l. 2. c. 31. Ut licentiam sibi dari velis, in se nolis.

Mat. 7. 12.

Prophets. In a word, so farre we are from advancing the profit of others with our own

Tantum abest, ut aliorum commodis aliquid cum propria incommoditate praestemus, ut omnes vel maxime nostris commodis cum aliorum incommodo consulamus. Salv. de Gub.

Affiduitate molestiarum sensum omnem humanitatis ex animis amittimus. Cic. pro Vosc. Orat. 2.

discommodity, that we rather pursue our own profit, with anothers discommodity; so far from overcoming evill with good, that we return evil for good; come short herein of the very Publicans: This we have gained by the length of our civill broils, even to loose

all sense of humanity, and civil respect.

** Non sum ambitiosus in malis, &c. Quintil. lib. 6. pr.*

I will not be * ambitious in recounting evils, nor labour to aggravate matters of complaint;

But rather endeavour (if I could do any thing) to propound some expedients to amend them: wherein I shall onely touch on such motives, as will best suit with the scope of my Text; lest otherwise I might let in such a Sea of matter, that we should *remediis labora-*

Special motives for loving enemies:

1. The remembrance of our Christian profession.

re, to account the remedy in part of the disease. Our first consideration, then, shall be the remembrance of our Chri-

tian profession, which engageth us not onely to patience, in the suffering of injuries, but to goodnesse also, by overcoming them with love, and kindnesse. It is that which Saint Peter intendeth by charging us not to

1 Pet. 3. 9. render evill for evill, or railing for railing, but contrariwise blessing, knowing that we are thereunto called; Our calling calleth for this duty at our hands; that we be not herein out-

gone

gone by the heathen, that a *Pericles; Socrates,* ^{a Vid. Val.}
Aristides, ^{a &c.} rise not up in judgement a- ^{Max lib. 4.}
 gainst us, and condemn us; that cannot do by ^{cap. 2. de}
 the doctrine of Christ, and the strength of ^{reconcilia-}
 grace, what they they did by the rules of Philo- ^{lib. 5. cap. 1.}
 sophy, and the light of nature.

But we have other gates Examples then these, ^{b 2. The ex-}
 to be our leaders in this kind; one for all, ^{b our} ample of
 blessed Saviour, the Authour, and Founder of ^{our Lord}
 our profession; who suffered for us (saith Saint ^{& Master.}
Peter) leaving us an example, that we should fol- ^{1 Pet. 2. 23.}
 low his steps, who when he was re- ^{Unum nobis instar omnium}
 viled, reviled not again, when he ^{cæli ac terræ fabricator ac Do-}
 suffered, he threatned not, but com- ^{minus, μέγας κύριος & ἀνθρώπων}
 mitted himself to him that judgeth ^{πᾶσι.}
 righteously. Let us be assaulted with the reproa-
 ches, affronts, indignities, that malice & cruelty
 can charge upon us; ^{πῶς οὐ μέγας κύριος ταῦτα!} to speak ^{Orat. 29.}
 with *Nazianzen*, how small a part are these of
 the (spitting, buffeting, scornes, and blasphe-
 mics, that Christ endured! And ^{Cum ab improbo quodam ca-}
 though he could with lesse then ^{sus esset, ac discissa terrâ ad}
 a breath have dispatched the ^{tartara virum illum detrudere}
 Offenders quick into hell, he ^{facillime posset, &c. Basilæ}
 never so much as opened his ^{Orat. cont. irac.}
 mouth, save onely to pray that they might be
 forgiven: was so far from the least revenge, that
 being risen from the dead, he gave special charge
 unto his Apostles, that repentance and remission of ^{Luk. 24. 47}
 sins, should be preached in his Name, among all Na-
 tions, beginning at Jerusalem, where all the de-
 spite was done unto him: And expressly by
 the mouth of *Peter*, * made tenders of mercy un- ^{* Acts 13. 8,}
 to his murderers; whom he received upon ^{& 3. 19.}
 their

Interfectores suos non solum ad indulgentiam criminis, sed ad primum regni celestis admittit. Cyr. de pat.

Ad Anti-
och. hom.
32. ex Mat-
thæc.

3. The
danger of
committing
this duty.

Ad tam magnum tonitruum qui non experscitur, non dormit sed mortuus est Augustin.

i † See Mr. Herons Sermon;
The minority of the Saints:
2. Doctrine.

* Cor. 14.
20.

their submission, not onely to the pardon of their offence, but to the inheritance of his heavenly kingdom; I know not

how this Act of grace affecteth us, but it put Saint Chrysostome into an ecstasie of admiration, *τί τέρε σωωσόντες*! what more wonderfull then this! even they that murdered the Sonne of God are after this fact, admitted to be the sons of God; *αὐτοὶ τοῦ υἱοῦ*, saith the zealous Father, at the hearing of this, we may hide our faces; that are herein so far from him, whom we are injoynd to imitate, so far, as even to make war with those, for whom Christ laid down his life; and not to be in peace with them, whose peace he made by the blood of his Crosse. If all this will not move us yet, At least, and lastly, let the danger be considered: Do we ever hope to see heaven on these terms; or to be our selves forgiven? for this latter, we have our Saviours warning-piece; *Math. 6. 15. If ye forgive not men their trespasses, nei. her will your Father for-*

give your trespasses: at the voice of which thunder, he that is not awakened, is not asleep, but dead in sin: And for the former, his oath to confirm it; *Verily I say unto you, whosoever shall not receive the kingdom of God as a little childe, he*

shall not enter therinto; As a childe, † not only in respect of humility, but in freedome from malitiousness; As our Apostle expounds it * elsewhere. And no question to be made of it. The unmortified passions of flesh and blood, can-

not

not inherit the kingdom of God, no more then corruption incorruption ; There shall in no wise enter into it any thing that defileth : of which sort are the works of the flesh ; and among these are excluded by name, *hatred, variance, wrath, strife*, of which the Galatians were forewarned more then once, *that the doers of such things shall not inherit the kingdom of God.* 1 Cor. 15. Revel. 21. Gal. 5. 21

He that shall well consider this ; how much

the eternall joyes of heaven exceed the delight of a little revenge for the present , will never consent to make such an un-equall exchange, worse incomparably, then that which the

† Poet laught at, χρύσεα χαλκείων, of gold for brasse ; to lose so rich, so glorious a reward, for

so poor, so vile, so shamefull a pleasure ; which

though it may seem * γλυκύν μέλιτος, sweeter then honey to the taste, it will prove bitter-
* Idem, ibidem.

ness at the last ; as it is usuall for sweet diet, to ingender cholerick humours in the body: There is the like humour in the mind too ; Anger is not termed χάρις for nought ; Among other reasons which I passe, here it may do well to mind us, that we are to take the like course for the care of this inward malady, as we do for the other without ; that is , abstaining from all such things as be apt to nourish it , and by making use of such means, as will help to allay it,

Among which, I commend for a close of all, the advice of that blessed Martyr; *Cogita caeleste regnum, ad quod non nisi concordēs, atque unanimes*

Qui nondum omnem humanitatem exuerunt, diligenter secum expendant, non ob levissimam voluptatem a tantis bonis velint excidere, &c. Donzellin.

† Homer. Iliad. de Glauc. ac Diomedis armorum permutatione.

D. Cyprion. de zelo et livore in fine.

Dominus admittit; Think of that heavenly king-
 dome, unto which the Lord admitteth none,
 but those that be of one heart, and affecti-
 on. Think that they alone shall be called the
 sons of God, who by a new birth, and ho-
 ly life, answer the image of their heaven-
 ly Father; Think that we stand in the presence
 of God, beholding, and judging the course of
 our lives; and that then we shall come to see
 him; if we now walk pleasing in his sight:
 which that we may do, beseech we him, who
 worketh in us both to will, and to do, of his good
 pleasure; that we may have grace to put away
 from us all bitternesse, and wrath, and anger, and
 clamour, and evill speaking with all malice, and
 that we may be kind one to another, tender-hearted,
 forgiving one another, even as God for Christs sake
 hath forgiven us. A M E N.

Phil. 2. 13.

Ephes. 4.

31, 32.

SERM.



SERM. VIII.

ECCLES. 12, 1.

*Remember now thy Creatour in the
dayes of thy youth.*



Remembrance needfull for us all;
not only for those of the youn-
ger sort, unto whom it is expres-
ly directed, but for these likewise
of ^a elder yeares, be they never

αὐτὸς δὲ
καὶ γέροντι
μαρθαρέων
σοφία.

so aged; at least to remember
them of that youth they once had; and to recall

Æschy.

unto their minds those dayes of vanity, where-

apud Stob.

in, if (on strict enquiry) they find any thing

amisse, as who alas! shall not do so? They

may redeem that time mis-
spent, by unfeigned repentance;

Nor to deferre that work any
longer, ^b but even now to take

it in hand, before they be any
elder. So, the precept some

^b Vita hac misera est mors
incerta, si subito obrepit quo-
modo hinc exhibimus? et ubi no-
bis discenda sunt quæ hic neg-
leximus? etc. non potius hujus
negligentia supplicia luenda
sunt? Aug. Cont. lib. 1. cap. 11.

way, concerneth us all, and every one of us so to take it, as if spoken to himself; *Remember now thy Creatour, &c.*

Division: The Charge is but short, and therefore no hard task to remember; Nor be the Contents of it many, no more then two; the *Quid*, and the *Quando*; The matter to be remembered, and the time wherein to be remember it. The treaty whereof I shall briefly present unto your attention, beginning with him who is the beginning, both of us, and of all things.

First Part: **A**N admonition superfluous, one might think, to bid any one remember his Creatour, as if any one could be so unmindfull as to forget him, that hath bestowed so many memorials of himself, all the Creatures that we see about us; that hath given us our selves, so full of eminent blessings, and wonders to be the monuments of his divine bounty. Insomuch, that we cannot look any where, not move, not breath, not live; but we have objects on all sides to remember him. The^d Heathen Moralist prescribed this as the onely remedy against the most desperately ingratefull person, *Beneficiis tuis illi n cinge*, so to encompasse him with thy benefits; that which way soever he turneth himself, from the memory thereof, he should not choose but behold them. God hath done thus for

*c O admirabile, & divinum
divinae sapientiae monumentum
artificii excellentiam, & nobilitatis
splendore, & maiestate
pulchritudinis praestantissimum!*

Ant. Zara Anatomia ingenior.

*d Seneca de Benef. lib. 1.
cap. 3.*

Quocunque se vertit, memoriam suam fugiens, ibi te videat.

for every man, even what the Devill said of
Job, made an hedge about him, and about his house, Job. i. 10.
 and about all that he hath on every side; that if he
 would never so taine, he cannot avoid the sight
 thereof; and yet all this notwithstanding, it is
 possible to forget him, nay
 e then most of all, when he hath
 given most tokens of his favour
 to be remembred. It is that
 whereof he warnes the Jewes;
Deuteron. ch. 6. v. 10, 11, 12. When the Lord thy Deut. 6. 10.
God shall have brought thee into land which he 11, 12.
swore unto thy Fathers to give thee, Great, and
goodly Cities which thou buildedst not, and houses
full of all good things, which thou filledst not, when
thou shalt have eaten, and be full, then beware lest
thou forget the Lord. A caveat it seems, no more
 then needed, and not enough to secure them
 from the danger. It is this, which God so
 much complains of by the mouth of all his
 prophets, that his people had forgotten him, who
 had done so great things for them. For *Ios. 8. 14.* *Ezech. 22.*
 &c. So it falleth out many times, that whereas a
 greater largesse of his blessings should be the
 improving of our memory, it proves (as we
 make it) the main obstruction thereunto; and as
 a full diet in the vessels of our bodies, so a plen-
 teous receipt breeds stoppings in the mind, and
 the vitall parts of our soules. It is thus with
 the best of us many times; and therefore no
 marvell, if the worst have need to be rowzed
 with the *Psalmists* compellation, *Hear this, O ye*
that forget God! Every sinner doth certainly
 so, in an high degree. The drunkard in his in-
 temperate

*e Tum maxime Deus ex me-
 moria hominum elabitor, cum
 beneficiis eius fruente honorem
 dare divinae indulgentiae debe-
 rent. Lactant. div. inst. l. 2. c. 1.*

* *Psal. 78.*
 42. & 106.
 21.

Isai. 51. 13.
Ier. 2. 32.

Ezech. 22.
 12.

*Bishop An-
 drews on
 Filirecor. 1*
dare.
Luk. 16 35.

Psal. 50. 22.

Dan. 5. 1. temperate quaffing, the adulterer in his lewd
 Isai. 5. 11. embraces, the oppressour in his cruell vio-
 Job 24. 15. lence; who would not dare to commit these
 Psal. 94. 7. impieties, did they remember God as they
 ought.

To remember him therefore as we ought, is
 not with a bare remembrance that there is a
 God; (*The very devils do so, and tremble*) but
 with serious, and deep consideration, that he is
 such a God; a God both *rich in his mercy*, and
 also just in his judgments, and thereafter to ex-
 presse the fruits of this remembrance in an holy
 and reverent conversation.

First then, *memento, & ama*, Remember thy
 Creatour by remembring his work of thy Cre-
 ation, that he made thee so excellently; *Little*

Psal. 8. 5. *lower ther the Angels*, setting thee next to these
 glorious spirits, to partake
 with them in their highest
 perfection, in bearing the
 image of thy Creatour;

f *Omnia quidem bona opifi-*
cia, ἀλλὰ τέρως ἐστὶν ἐμὴν
θεὸν, μὲν δὲ ἀνθρώπου.
 Cyril. Catech. 12.

In creaturis rationalibus,
 in quibus est intellectus, & vo-
 luntas, invenitur representa-
 tio Trinitatis per modum ima-
 ginis, in quantum invenitur in
 eis verbum conceptum, & a-
 mor procedens. Sed in creatu-
 ris omnibus per modum vesti-
 gii, &c. Aquin. p. I. q. 43.
 a. 7. & b. 93: art. 2.

g Aquin. 12. 12. h. 27.
 art. 3.

Colos. 3. 2.

which is not vouchsafed any
 of the other creatures, remem-
 bring this, let it enkindle
 his love in thy heart, that
 seeing nothing so like unto
 thee as thy God (and likeness
 ever begets affection) thou re-
 flect thy whole love on him,
 and hold him only worth thy
 loving; disdaining to bestow
 that Jewel of thy soul on any o-
 ther inferiour object, by setting
 thine affections on earthly things;
 a which

^a which were as incongruous as for a Prince brought up in scarlet, to embrace a dunghill; Being created into so great honour, do not become like the beasts that perish; nay ^b worse then these, in swarving from the Rule and Order of thy Creatour; ^c Every act of love to a sin, is a violation of that duty which belongs to the God of love, 2 Cor. 13. 11. who having done ^d all to endecre thy affection, as if he had made a ^e fire about thee, to enflame thy heart with heavenly ardours, may justly challenge ^f this tribute at thy hands; and it were sacrilege in thee, to withhold it from him.

I am. 4. 5.
Psal. 49.

12.
^a Sicut ineptissimum esset & contra naturam conjungere mulierem cum Bruto: ita etiam contra naturam esset, si vo-

luntas nostra quæ est de natura spirituali jungatur per amorem cum re primò amata natura extranea; ut cum auro, argento, & rebus multis, & irrationalibus. Raimund. de Sab. lib. Creat. tit. 136.

Si inferius est te quod amas, ad utendum ama, non ad illigandum; v.g. Aurum amas; noli te alligare auro, quanto melior es quàm aurum; Aurum enim terra est fulgens; Tu autem ut illuminaveris à Domino, ad imaginem Dei factus es, cum sit aurum creatura Dei, non tamen fecit Deus aurum ad imaginem suam, sed te. Ergo posuit sub te aurum, amor ergo iste contemnendus est, ad usum assumenda sunt ista, non eis vinculo amoris quasi glutino hærendum est; noli facias tibi membra, quæ cum cæperint præcidi, doleris, atque cruciaberis. Quid ergo? assurge ab isto amore, quæ amas inferiora quàm tu es. August. hom. 37.

^b Quando cogitatione percurramus omnia Creaturarum genera, offert se in singulis magnâ admiratione conspiciendus pulcherrimus ordo divinitus constitutus, in solo homine in quo tanquam imagine Dei illustriora deberent esse divinitatis vestigia, tam tetra sunt confusions, &c. Chemnit. loci com. de causa peccati.

^c Ne Dei opus flagitio coinquina, non peccato perverte — Tu es vas à Deo factum, δοξαζε τον ποιητην, Greg. Nyis. de hom. creat. Serm. 2. Quia sola vitia & peccata Dei injuriæ sunt, & contumelia, qui diligit hæc, est Dei inimicus. saltem facto: Gal. Phil. de virtut. cap. 11.

^d v. Nieremberg: de arte volunt. lib. 4. cap. 62, 63. & seq.

^e Gul. Paris. de elect. div. cap. 2.

^f Et quid enim non amaret opus Artificem, cum haberet unde id posset & Bern. de dilig. Deo.

Render

- Render it then, as a rent most due unto thy Great Land-lord, and to make it appear the better, that it lye not smooothered in thy breast,
- Mat. 25. 25. like the talent hidden in the earth; in the next place, *Memento & gratias age*, Remember his gracious, constant blessings wherein he daily remembers thee, which should he forget but only one moment; & no other way there were with thee, but to fall back into thy originall nothing, from which the same power of his word upholds thee, which once created thee;
- Heb. 1. 3. Remembring this, offer (as the Apostle minds thee) the sacrifice of praise to God continually, that is, the fruit of thy lips, giving thanks to his name.
- Heb. 13. 15. This is * all the requitall we are able to make for his unspeakable mercies towards us; a hearty, and sincere acknowledgement, how precious we esteem such benefits received, and how infinite in goodnesse, the Father of lights from whom they descend. † More then this in his mercy he will not desire; lesse then this in all reason thou canst not give; It were grosse injustice, if^h receiving his good creatures, thou wilt not return him thanks for them,
- * Mr. Hookers Ecclesiastic. pol. lib. 5. ser. 43.
- Im. 1. 17. † Dr. Sandersons Sermon on 1 Tim. 4. 4.

g Homo continuè, & incessanter indiget conservari, & manu teneri ut esset, quia de nihilo est, & in nihil rediret, si non à manu Dei conservaretur; Ecce ergo quomodo homo summe indiget Deo; quia sine ipso, nullo modo potest esse, nec potest durare per unum momentum. Raimund. tit. 107. & supra tit. 17.

Hunc autem effectum causat Deus in rebus, non solum quando primò incipiunt. sed quamdiu in esse conservantur, sicut lumen causatur in aere à sole, quamdiu aer illuminatus manet; quamdiu igitur res habet esse, tamdiu oportet quod Deus adsit ei secundum modum quo esse habet. Aquin. part. 1. q. 8. art. 1.

h Teneris illi regratiari, qui tibi tantum dare voluit; unde omnis creatura clamat tibi, accipe, redde; accipe beneficium, redde debitum, &c. Raim. t. 1. 97.

Yet

Yet lest the remembrance of these blessing
should exalt thee above measure, as it befell th^e 1 Cor. 12. 7
blessed Apostle through the abundance of revela-
tions, 3. *Memento, & humilis esto,*

Remember what i thou art, or of the nature of pride, to-
ward the end.

Remember what i thou art, or of the nature of pride, to-
ward the end. Undique vilissimi sumus,
ob id quod sumus, & ob id
quod non sumus — ob
ea quæ Deus fecit pro nobis,
& ob ea quæ non fecit in no-
bis, &c. N. Cramberg: de
adorat. lib. 2. c. 16.
Eph. 2. 3. Rev. 3. 17.
1 Cor. 4. 7.

so much the more ^k indebted thou art to
his grace that gave it; and more ^l accountable
for the talents committed unto thee; which if ¹ Verò hu-
thou improvest not in some measure accord- milis omnia
ing to the grace that is given thee; He that bona quæ à
lent them (finding thee like that ^m sloathfull Deo recipit,
servant) can take them from thee, and strip sibi esse o-
thee naked, as in the day of thy nativity, Ezech. nera intel-
16. 4, 5. and therefore ⁿ humbly confessing ligit, qui-
thy frailty, become a suitor unto his mer- bus in
cy, that prevented thee with the blessing of good- quanto plu-
ra sunt, in
tantiò se
Deo stri-
ctius obligari veraciter conspicit. Guil. Par. f. Mar. 25. 25.

^m Unto whom much is given, of them much will be required. Luke
12. 48. Cum enim augentur dona, rationes etiam crescunt donorum. Gieg.
hom. 9. Quanto enim majus aliquis beneficium accipit, tanto magis est
obnoxius pœnæ, ingratus existens, & neque bonore melior effectus, &c.
Chrysost.

Piger ejicitur in tenebras exteriores; quid si is qui tantum non est usus,
quid ei futurum qui fuerit abusus ad injuriam Dei? Lud. de Poin. par. 3.
med t. 58.

ⁿ Humiliter contentes fragilitatem nostram illius misericordiam de-
precemur, ut dignetur in nobis non solum custodire, sed etiam augere bene-
ficia sua, quæ ipse dignatus est dare. Augustin.

nessè,

ness, that he would vouchsafe not onely to keep, but also to encrease those benefits in thee, which he vouchsafed to bestow on thee;

¶ Non ait simpliciter quid gloriaris? quasi non acceperis, sed addit, ut adferat reprehensibilem, non qui in habitis, sed qui tanquam in non acceptis gloriatur. B. rna. d.

All that thou hast is from his bounty, and therefore °glory so in the having; as to be humbled in the receiving; giving all the glory to him, from whom alone thou hast received. 1 Cor. 4. 7.

Or if this be not enough to work in thee a due regard of thy Creator; let this be the fourth Gen. 18. 25 advice, *Memento & time*, Remember that he is the Judge of all the earth; who is no lesse sharp in discerning, then severe in punishing iniquity: having eys so piercing, that he beholdeth even

p Heb. 4. 12. 11. Hac ad τὸν λόγον τὸν ἐν ὀφθαλμοῖς referri possunt. Hen- sius.

q Cui reddunt rationem ut sit (sensus, reddendam esse Deo omnium n. strarum cogitationum & actuum rationem. B. 2.

r Joh. 3. 20.

the p the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight; but all things are naked, and opened unto the eyes of him with whom we have to do; (or as the Syriack q reads this place) unto whom we must give an account of our inmost thoughts, and actions: that if our hearts should be so false as not to condemn us, r God is greater then our

hearts, and knoweth all things; knoweth them better then we do our selves; as being s nearer to our soules; then our soules are to our bodies, & intimius, per modum essentia, praesentia, potentia; Lud. de Ponte; p. 6. med. 14. Aquin. p. 1. q. 8. ar. 2. Cuiuslibet n. Creatura realiter illabatur, estque sibi intimus ratione sua immensitatis. Nich de Orbello. dist. 27. Sent. 1. Tu enim altissimo, & proxime, secretissime, & presentissime, ubique totus es, & nusquam l: corum es. Aug. Cont. 1. 6 c. 3.

dies,

dies; ^t remembering then, this all-seeing presence; that filleth heaven and earth with his glory; be afraid to offend so dreadfull a Majesty, or if thou hast a mind to sinne, ^u seek thee out some ret red corner where he may not see thee, and do what thou wilt. It were desperate madness in that malefactor, who ^x should dare to commit any capitall crime in the sight of his judge, that were certain to to arraign him, and how much more, in presence of that Almighty Judge, who observes thy closest actions; be they never so wittily stifled with walls, ^y and darkness; so as he needs no witness to accuse thee; but shall his selfe be both witness, and Judge, and lay all thy misdeeds before thee, when thou must give an account of thy thoughts; thy loose and licentious thoughts; which securely lodging within thee, ^z as if none could see them there, made thy heart a cage of uncleane birds, of noysome lusts, and vile affections: an account of thy words, thy idle, and im-

t Nequa-
quam tales
sunt homi-
nis gestus
& actiones
quando so-
lus in domo
sua, quales
sunt cum
versatur
coram ma-
gno aliquo
Rege, qua-
re quicun-
que elegit
perfectio-
nem huma-
nam, & in
rei verita-
te vir Dei
esse cupit,
experiscit
à semino
suo, sciat-
que Regem
max. perpet-
uò sibi ad-

esse, & inhaerere, Regem inquam longe majorem omnibus Regibus mortalibus, &c. Ralt. Maimon. Nebuchim, p. 3. cap. 52.

u August. de verbis Domini: serm. 46. Aut si peccare vis, quare ubi te non videat, & fac quod vis.

⁴ Deus qui sua adest essentia, Iudex est omnipotens & iustus, quis audeat coram Iudice, cui semper praeesto sunt satellites & carnifex ipse furum, &c. admittere? Zanch. de Nat. Dei. lib. 2. cap. 6.

y Quos plerumque circumdatos nobis judicamus, non ut tutius vivamus, sed ut peccemus occultius. Sen.

2 O quam mirabiles & terribiles oculi quos neque cogitatio prava prae-
tervolat ! Deus enim sic ut videt aëther, ita hominem contemplatur affe-
ctus, nec opus est ut quis ei testimonium perhibeat de homine. Pet. Abel.
epist. 207. Cum cor omne pater, & omnis loquitur voluntas. Gloss in G. 3.
iani dect.

pertinent

pertinent words, all what ever thy tongue hath rashly and vainly uttered ; and how

^a *Quod si de omni stioſo verbo, Deo ſunt reddituri rationem in die judicii, quanto diſtriſtiùs de verbo mendaci, mordaci, &c. bein, term. de 3. cuſtod.*

much more then, ^a of thy prophane and malicious words ; whereby thy Creator hath been diſhonoured, and thy neighbour wounded ! an account of thy gifts, thy manifold, and ſeverall

gifts ; be they naturall endowments, as wit, and memory, or temporall commodities, as wealth, and honour, or bodily eminencies, as ſtrength, and beauty, or ſpirituall graces, as faith, and knowledge ; And as in all, or any of theſe, thou ſhalt be found any wayes delinquent, to receive thy ſentence at the mouth of God ; Oh ! th's were enough to curb, and reſtrain thee in the miſt of thy ſinfull courſes, when thou walkeſt (as *Solomon* ſpeaks) in the ways of thy heart, and in the ſight of thine eyes, but then to remember, that for all theſe things God will bring thee into judgement ; a judgement from

Chap. II.

v. 9.

Greg. Naz.

Orat. 15.

which there is no appealing, ἀλλὰ καὶ μέγας, καὶ τελευτῶν, καὶ φοβερός τὸ κριμένον ; as the great divine expreſſeth it, but it is the onely, the ſupreme, and dreadfull judgement, and yet more juſt then dreadfull, or to ſpeak rightly, becauſe juſt, the more dreadfull ; knowing therefore this terror of the Lord, let the thought hereof, like a clap of thunder, awaken thy memo-

^b *Quod homo qui primò amavit ſeipſum, facit ſeipſum tanquam Deum, & præponit ſe Deo. Raimund. tit. 140.*

ry ; And if hitherto, thou haſt forgotten thy Creator, ^b by thinking too much, and making an Idoll of thy ſelf, yet now, (let me be thy Remembrancer) be-

gin

gin to remember him; Thou that art growne
old, and ruinous in the neglect, let no more
time scape thee, do it now in the dayes of
thine age; And thou that enjoy-
est the prime of thy youth, ^d let
no time scape thee, do it now in
the dayes of thy youth; the Text
bespeakes thee more particular-
ly, *In diebus iuventutis tue*; Now, in the dayes
of thy youth.

*c Et damna etatis male
exempta labor sarciat. Sen.
nar. quait. l. 3.*

*d Opt mos vita dies ef-
fluere prohibe. Sen. Hippol.*

NO time is unseasonable to remember our *Second*
Creatour; who deserveth our continuall *part.*
remembrance, as well in Childhood, and old

age, as in youth, and yet youth more then ei-
ther, hath need (it seems) to be remembred of
this duty. First, for the frailty and unstayed-
ness of this age, which by reason of its heat, *First Reason.*

and vigour, is more prone unto
loosenesse, and disorder; It is
hence that wickedness beginneth
her reign, which but kindling

*Regenda magis est fer-
vida adolescentia. Sen. in
Octav.*

as a spark in infancie, doth now break forth
into a flame, catching hold of all about it.

Now is that *ζάλη τῆς ἐπιθυμίας*, (as St. * *Chriso- * Epist 3.*
stome calls it,) the tempest of concupiscence, *ad Olym-*
which raising up waves, and billowes in the *piadem.*
blood, endangers a shipwrack of the soule;

Now those *ἐπιθυμίας δυσκόθεντοι* (as St. † *Basil † In Chap.*
termeth them) unruly motions, which like *3. Iai.*
wild, and untamed horses, not obeying the

curb of reason, do carry the ri-
der *c per abrupta cupiditatum* (as
St. † *Austin* confessed of himself) *c Confess. l. 2. c. 20.*
† V. Tyr. Max. serm. 22.
par. 2.

thorow

thorow the precipices of sinfull desires. Now

^g Lively expressed by *Sinesias, lib. de provid. p. 1.* is that ^g warre of the affections, which *like rebels cause sedition in the soule*; that we may say of them, as the Church did of her

enemies; *Sape adversati sunt mihi à pueritia mea,*

Psal. 119. 1. Many a time have they afflicted me from my youth; although we cannot say on with the Psalmist; *they have not prevailed against me;*

^h *Jam mortua est adolescentia mea mala & nefanda, & ibam in juventutem, quanto ætate major, tanto vanitate turpior.* Aug. on-fel. 1. 7. c. 1.

too oft, alas! they have prevailed, ^h may the best of us complaine, for besides this heat of youth, it is rash, and inconsiderate too; and instead of quenching, encreaseeth this fire with the

fewell of riot and intemperance, addicts it self wholly to sports, and pleasure, not thinking of the vitiousness that lieth under; as being yet

Heb. 3. 13. unacquainted with the *deceitfulnesse of sin*: never so much as dream: of repentance, but puts

ἰ ζῶντα ἄρ τὰ πλεῖστα ἐλπίδι. Arist. rhet. lib. 2. cap. 14.

off that (with frugality) ; untill old age, in hope of a long life to come; and in the mean time lets

1 Pet. 4. 4. loose the reines unto all excess of riot. So

Job 13. 26. that *Job* reckons it up for one of his bitter punishments, that God made him to *possesse the iniquities of his youth*; and *David* craves pardon especially for these, *Remember not the sinnes of my youth*: which are so much more dangerous then the sinnes of riper age, as they are done with more eagerness, and less remorse; with so little remorse of conscience; that oft times rather with delight, and ostentation; *libidine landis*, as it was

with

with St. ^k *Austin* in his younger dayes, even glorying in those foul extravagancies, that should be their shame and sorrow. Good reason therefore that this warning should be addressed unto youth, as a bridle to withhold it from the course of sin, by the remembrance of that great God, who shall one day examine them before his dreadfull Judgement Seat. And so, this may suffice for our first reason, why this charge is given unto youth.

Now to enter on a second; As youth is li- 2. Reason-
centious, and therefore needeth admonition, so it is more apt, and ready to receive it; either, first, in regard of the memory, that is now like soft waxe, meet for any impression, and never likely letteth go, what is once committed to it. Or 2. in regard of the will, which in tender years is pliant, and yielding unto the direction of teachers, and governors: whereas being then left undisciplined; it will prove a difficult matter afterward. Just as it fareth with plants, or Cien; which being young, or but newly set, are apt to be bended any way, and to be ordered in a right posture; but let them grow into trees of bulk, and hardly any reforming then; then you may sooner break, than amend, that

^k *Proceps ibam tantâ cœcitate, ut inter coetaneos meos pueret me minoris decore, quoniam audiebam eos jactantes flagitia sua & tantò gloriantes magis, quanto magis turpes essent, & libebat facere, non solum libidine jacti, verum etiam laudis. Conf. 2.*

Animus dum tener est, ritu cere quæ formas impressas facillimè recipit, confestim ab ipso initio omnium rerum bonarum inibi exercitatione debet. quod viz. ubi postea rationis usus accesserit pietati jam ab ineunte aetate assuetus, cursu utatur faciliore, &c. 3. 11.

Tum vel maxime formanda aetas cum simulandâ neſcia est. & precipientibus facile cedit, frangas enim citius quam corrigas quæ in malum induruerunt.

Deficit esse remediō locus, ubi quæ fuerant vitia, mores sunt. Sen. *epist.* 29.

Naturā tenacissimi sumus eorum quæ rudibus annis percipimus, ut sapor quo nova imbuas, durat, nec lanarum colores quibus simplex ille candor mutatus est elui possunt, & deteriora pernaciter hærent. Qu. n.

care commonly had of the body, in dieting and purging it; for likely as it is then disposed, it continueth all the year after; so likewise in youth, the spring of our life; no less care would be had of the soule, by seasoning it with godly vertues; for it will ever after

--Ad eā teneris assuesce. re multum est.

Prov. 22. 6. *erum*; Train up a child in the way he should go, and when he is old, he will not depart from it, nor depart from that way which he learned of a child: and great pitty it

† Dicunt philosophi humana vite cursum Y litera esse similem, quod unusquisque hominum cum primum adolescentia limen attigerit, & in eum locum venerit, partes ubi se viasfindit in ambas, hæreat nutabundus, ac nesciat in quam se partem potius inclinet; Si ducem nactus fuerit, qui dirigat ad meliora titubantem, &c. *Laërt. lib. 6. cap. 3.*

which is hardened by long custom. Ουσιον γὰρ ἢ τὸ ἐδος τὸ φρόν, said the Philosopher; for custom becometh a kind of nature, and can no more in some sort be altered, then nature it self. Now therefore good heed would be taken unto what youth is accustomed; and as in the spring of the yeare there is great retain a tincture of this first institution; So that Solomon adviseth to very good purpose, *Inferne puerum*; Train up a child in the way he should go, and when he is old, he will not depart from it, nor depart from that way which he learned of a child: and great pitty it were then, but now he should learne it. † He is now come to that place of his life, where the way parts in twaine, and he stands doubtful unto which he should encline: whether on the right side, to vertue, and labour, or on the left, to vice, and pleasure? Good counsell would do very well now. Now it concerneth parents, and gover-

governours † chiefly to order them; to make use of this convenient season for discipline, and instruction; to employ that violence of their affections on vertuous courses; to sowe that rank foile of their mindes with the seeds of piety; which would otherwise be overgrowne with the weeds and briars of sin; to nourish them up in civility, modesty, temperance, meekness, and the like Christian vertues, as to guard them no lesse from the contrary, insolence, impudence, pride, debauchednesse, and what vices soever; to prevent all occasions of these, and especially, corrupt company, the plague, and bane of all goodnesse, whose poysonous leven more infecteth, and sinketh deeper into the soule, then all the precepts of vertue, and godlinesse can do on the contrary.

Lastly, to put them oft in remembrance of these things, and to use all the meanes and advantages to help their memories herein: As the Romans did wisely for their parts, in the apparelling of their youth, by ordaining them (first) a robe of scarlet, or purple colour, *ut pudore sua nobilitatis* (saith Macrobius) that for the reverence of their nobility, they might refrain from vicious actions; and then 2. a golden boss on their breasts, in the shape of an heart, that

1 Pet. Bles. Epist. cap. 11.
Richeri obstetr. Annuorum cap. 3.

Montagnes Essais lib. 1. cap. 26.

Charron de sagesse lib. 3. chap. 14.

Causins Holy Court. rom. 1. lib. 1. mor. 3. & l. 3. sect. 39.

Malignus comes quamvis candidus & simplici rubiginem suam affricuit.

Pejora juvenes facile praecepta audiunt. Sen. trag.

Nonnulli credunt ingenius pueris attributum ut cordis figuram in bulla ante pectus annoscerent, quam insipientes ita demum se homines cogitarent, si corde praestarent, &c. Saurinall

so beholding each other, they might then account themselves true Gentlemen, if their hearts were honest, and vertuous; But here, parents themselves (too many of them) had need to be remembered, who in this point (worse than the heathen) are no where more

*Mollis illa educatio
quam indulgentiam voca-
mus, nervos omnes & men-
tis, & corporis frangit.*
Quintil.

*Verba ne Alexandrinis
permittenda delitiis, risu
& osculo excipimus.*

supine, and negligent, than in this matter of education; that instead of breeding, do oftentimes corrupt their children, either (1) with too much indulgence, and mildnesse towards them; never finding in their hearts to chastise them, but rather cherish

them in their faults; receiving all their lewd words with applause and smiling, as the tokens of a pregnant nature; which fond indulgence, as it is still pernicious to children, by unfinewing their minds, and

*If you leave them unma-
nured, all overrun with
thorns, and briers, you shall
become answerable to the
justice of Almighty God,
finding them one day nails,
and lancers in your sides,
to transfix you even to the
heart. Cautin.*

bodies, into all kind of luxury, so it proveth many times (by the divine justice) no lesse disastrous unto parents, who are commonly most grieved with those whom they bred most wantonly; then feeling the sad truth of Syracides his observation, *Ecclesiast. 30. chap.* (that excellent

Chapter of advice in this kinde) verse 9
*Cocker thy childe, and he shall make thee
afraid, play with him, and he will bring
thee to heavynesse. Or (2^{ly}) with their evil
example, the most powerfull motive un-
to sinne, which never entreth so forcib-*
ly

bly, as when 'tis armed with the authority of a parent: be it lying, swearing, drinking, or gaming, that usuall, though dangerous sport, which doth not so much recreate, as infect them with all ill customes of lying, and cozenage, and the like abominations: Or (3^{ly}, and at best) all their care is to instruct them in a thriving profession, whereby they may obtaine † *inopes divitias* the beggerly riches, and base glory of the world, not caring how they thrive in religion, and the fear of God. And hence spring so many defects both in Church, and Common-wealth; so many defects as we see in old age, spring chiefly from an ill-bred youth; 1. A barren and ignorant old age, from an idle and lazy youth, that neglected the * provision of knowledge against elder time: for *Quomodo invenes*, as *Syracides* well demandeth; If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age? 2^{ly}, a profane wicked old age, from a wild and ungoverned youth; which then refusing the yoke of discipline, would never away with it afterward: and therefore, *Bonum à juventute*, saith *Lam* 3. 17. *Jeremy*; It is good for a man that he bear the yoke in his youth; for after, he will not so well endure it; when his neck is grown stubborn and unruly. 3^{ly}, A diseased, and impotent old age, † from a dis-

Pet. Bles. Epist. 74. *acriter fit ex his consuetudo, deinde natura. id sunt hæc miseri antequam sciunt vitia esse.* Quint. Richeri Obster cap. 3.¹ & 4. Fgregie.

† *Boeth. de consol. lib. 2. prosa. 5. Ut in hoc seculo fluerem Conf. 1.1. 9. cum interea non satageret pater qualis crescerem tibi; lib. 2. cap 3.*

Ecclesi.

2. 3.

* *Tuam in*

senectam

condito vi-

aticum.

Menand.

† *Libinosa* & intemperans juvenus effectum corporis tradit senectuti. *Cic. de senect.* -- *Inde Cael. Rhodig. Ant. lib. 19 cap. 20. Lod. Vi-ves de verit. fidei lib 5. cap. antepenult.*

solute,

solute, and intemperate youth, which be-
queaths *effæctum corpus* (as the Oratour speaks)
a decayed, and broken body unto age, 'aboun-
ding in nothing so much as sin, whereof the
bones shall be full, when they are empty of
marrow: by the witnesse of Zophar, one of
Jobs miserable comforters; *Iob* 20. 11. *Ossa
ejus implentur, -- His bones are full of the sinne of
his youth, which shall lie down with him in the
dust.* The effect whereof is no other then a
too late repentance, as thou maist hear from
knowing *Solomon*, lively forewarning thee of
the misery; when *thy flesh and thy body being
consumed*, thou shalt take up that wofull com-
plaint, *How have I hated instruction, and my
heart despised reproof, and have not obeyed the
voyce of my teachers, nor inclined mine ear to them
that instructed me!* And all this, for lack of ta-
king this opportunity of learning in the dayes
of youth; Our second reason.

Prov. ch. 5.
Vest. 11,
12, 13.

3. Reason.

Numb. 18.
29.

We now proceed unto a third; which is
the acceptableness of this service to God, in
offering unto him the flower of our age. It
is his command *Numb.* 18. 29. *You shall of-
fer unto the Lord of the best;* and the best of
our time is our youth, in comparison of old

* *Quemadmodum ex am-
phora primum quod est sin-
cerissimum effluit, &c.*
Sen.

† *Unde veteribus sene-
ctus mala ætas dicta est, ut
pluribus ostendit Non. Mar-
cellus referente Junio.*
*τὸ γῆρας αὐτῶν βραχὺς ἐστὶ
τῶν καλῶν.* Anti. ap. Stob.

age: For * even as out of a vessel
the purest liquor cometh first,
and the thicker stayer behind, so
in the course of our lives, the bet-
ter dayes go before, and the
worst remain behind; therefore
rightly here called by *Solomon*,
Mali dies, † the evill dayes, that
charge the mind more with vi-
ces,

oes, than the body with infirmities : and for the body , disable that toward the performance of holy duties , as watching, fasting, perseverance in prayer.

For true is that of St. *Hierome*, *Cuncta quæ per corpus exercentur, fracto corpore minora sunt*,

Every thing that is done by help of the body, is empai red with the bodies decay. So unapt is old age for the service of God; nor is God so

favourable to old age, as he is unto youth , as may appear by the difference of his favours imparted unto them; those fore-mentioned by the Prophet *Isaiah*,

Chap. 2. of his prophecy, and repeated by

St. *Peter*, *Acts* 2. *Your young men shall see visions, and your old men shall dream dreames :*

* where the first shall have clear apparitions, and the latter onely drowzy fancies, no more to compare with the other, then a dream in the night with a vision at noon day. He then

that hath spent his youth, the choicest of his time, in service of the world, and the devil, and comes unto God in his old age, with

† the dregges and lees of his life, what acceptance can he look for then ! that then when he can sin no longer, comes to present himself a rotten, and unsavory sacrifice : like that old decrepit *Mimique*, or *Astor* in *Rome* (reported by *Austin*, out

See old age and youth compared by Charron of Wild. lib. 1. c. 35. and Montaignes Essaies. lib. 3. cap. 2.

* So the youth is the worthier age, for that visions are neerer apparitions of God then dreames : *Fr. Lc. Verulam, Advanc. of Learning. lib. 1.*

† *Non enim tantum minimum in imo, sed pessimum remanet, Sen. ep. 1.*

Doctus Archimimus senex jam decrepitus quotidie in capitolio minimum agebat. Aug. de Civit. 6. 10. Ex Seneca contr superst.

of *Seneca*) that being grown out of liking with the people, made his recourse into the Capitol, and there fell a play'ng before the Images, his Heathen Gods; *Quasi Diu libenter spectarent, quem homines desierant*: as if the Gods would accept, and take pleasure in that, which men had despised first. Whereas he on the contrary, that hath meanes, and occasions of sinning, as youth, strength,

^a *Omnia ei qui me servavit dono dedit, opes, splendorem, valetudinem serm. ipsos ὧν τὰ το μέρων ἀπὸ λανου, quod ea contemsi, ac quaedam habui quibus Christum anteponebam Niz. Orat. 1. apologet.*

^b *Magna virtutis est cum felicitate lucta i. ne corrumpat; magna felicitatis est a felicitate non vinci. Aug. e d verb. Dom ser 13.*

Verie 2. *before the yeares draw nigh, when thou shalt say, I have no pleasure in them;* while the

^c *V. Junii notas.*

αὐτὴ μὲν ὁπώρας ἀναστὰς καὶ τὴν ἐλπίδα μὲν πικρὰν.
Mimmer.

^d *Nothing remaining but these sorrows which grow up after our fast springing youth overtake it when it is at a stand, and overtop it utterly when it begins to wither. Sir W. Raulleigh press.*

beauty, &c. and neglects them ^a all for his God, may be sure of kind acceptance. Amidst so many impediments, and distractions to remember his Creator, this is thank-worthy indeed, no less worthy than a spirituall martyrdom, ^b to debar himself of delights in the opportunity of enjoying them. Now then is the acceptable time to draw nigh unto God,

Sun of thy prosperity is not darkened, nor the clouds *retur*ne after the raine, ^c new causes of sorrow succeeding the former, that shall wholly indispose thee to godly actions; when thy alacrity shall be dejected a with cares, thy devotion interrupted with aches, thy zeale even quenched (as it were) with rheumes; and all the good motions

tions of thy soule oppressed with infirmities, when (diseases surprizing thy senses) thou canst neither speak, nor hear words of comfort; nor lift up thy hands, nor bow downe thy knees in prayer, and confession to God.

Now therefore *seek the Lord while he may be* *Isai. 59. 6.* found, while thy strength and abilities serve to seek after him: while the graces of youth may endear thy service, and make thee to appear more pleasing in his sight. And so we have done with our third reason of this charge unto youth.

We may yet adventure on a fourth; and 4. Reason. the most important of all, if well considered,

that is, to remember thy Creatour even now, while it is *in diebus*, in the dayes of thy youth, not knowing whether thou maist live to do it any older, but that even this night thy soule may be fetched from thee, and what becomes then of that conversion, which thou hast so improvidently deferred?

He that hath promised mercy at any time unto the repentant, hath not promised one day to the negligent, that refused to * *know the time of his visitation*. It is his admonition, *hodie, to day if ye will hear my voyce, harden not your hearts*; And his again, *Ecce nunc est dies salutis, Dies salutis utique* (saith † Bernard) *non voluptatis*; It is not said the day

Optima quaque dies miseris mortalibus evi prima fugit, subeunt morbi, tristisque senectus, & labor. — *Virg. Æneid. 10.*

Ista res est quæ multos occidit cum dicunt cras, cras, & subito ostium clauditur. *Aug. ser. 16.*

Quis scit an adjiciant hodierna crastina summa tempora dii superi! *Hor. Od. 7. l. 4.*

* *Amos. de Consc. l. 2. c. 3.*

Qui penitenti veniam spondit, peccanti diem castinum non promisit. *Gregor.*

Luke 19. 44. Psal. 95. 7.

2 Cor. 6. 2.

† *Declam. in verba Petri. Matth. 19. 27.*

of pleasure; and therefore spend not that time
 on thy pleasure, which God hath allowed
 thee to *work out thy salvation*; work it out
 now, while thou hast the day, ere the night
 overtake thee, when no man can work, nor
 have any remembrance of a Creatour, for in
 death (saith the Psalmist) there is no remem-
 brance of him. And how soon this may befall
 thee, who can tell, but the Father alone, that
 hath put the times and seasons in his power?

*Nemo tam divos habuit
 faventes, crastinum ut pos-
 sit sibi polliceri. Sen. in
 Thyeste.*

*Inter casus ambulamus,
 si vitrei essemus, minus
 casus timeremus: quid fra-
 gilis vase vitreo? & ta-
 men servatur, & durat per
 secula; etsi enim casus vi-
 treo vasi timentur, senectus
 ei & febris non timetur,
 O. Aug. de ver. dom. ser. 1.*

Thou that most flourishest in
 thy youth hast no less reason to
 suspect it, amidst so many dan-
 gers, and casualties, as daily be-
 fet thee, it may be so much the
 nearer to thee, as thou art more
 secure, and less carefull to avoid
 it: so far from avoiding, as
 thou rather pursuest it, by thy ri-
 ots and surfets, and manifold di-
 stempers: in regard whereof,
 the Venice glass is not so brittle,
 nor exposed to so many hazards; Or if no
 such chances happen; at best, thy youth is by
 nature but flitting, and transitory, and of very
 short continuance; much like the vapour,
 whereunto the Apostle compareth our life,
 that appeareth for a little time, and then vanisheth
 away. It is but in *diebus juventutis*, here, in

*Ὀλιγοχρόνιον γίν-
 εται ὅσπερ ὄναρ ἢ π-
 νήμα. Theogn.*

the dayes of thy youth; a few
 dayes only will conclude it. But
 more briefly exprest above;
 at the last verse of the former
 Chapter, (as Tremellius renders it) & *ortus ipse
 est*

est vanitas; The very beginning thereof is vanity, that is, no sooner begins, but vanishes, is ready to let at the first rising: Nay more briefly yet, if possible; As if the Preacher made it nothing indeed: He affords it not so much as the least description; whereas old age he sets out to the full, from the first, unto the seventh verse of this Chapter. So short, and momentary is that state we so highly account of, no better than a
 a flower of the field, that by growing decays, and perisheth by encreasing, as thou that art now in thy lusty prime, shalt shortly confess, by a remarkable
 b change of thy self, when thy
 c beauty shall be buried in wrinkles, thy activity shackled with stiffness, and a generall damp of faintness shall seize on thy spirits; when this fleshly building^d (thy body) shall be out of repaire, and grow ruinous all about thee, when thy *armes*, the keepers of thy house shall tremble, and thy thighs, the strong men shall bow themselves; when thy teeth (the grinders) shall cease because they are few, and thine eyes that look out at the windowes shall be darkened; when the voyce of the bird, and musick, and all the
 e joyes of the spring shall be a burden unto thee. O then it would stand thee in stead to

Nascentes morimur, finisque ab origine pendet.
 Manilius.

a *Festinat enim decurrere velox flosculus, angusta, miseraque brevissima vita portio.* Juven. 9.

b *Hec quantum mutatus ab illa!* Virg. *Æn.*

c *Ὁδονηδὸν τὸ γῆρας αἰσχροὺν ἡμῶς καὶ καλὸν ἀνδρῶν τιθεῖ.* Mimner apud Siob.

d *In senili torpore tanquam in putri adificio omnis junctura diducitur.* Seneca Epist. 30.

According to the sense of Expositors.

e *Veris & autumnus ludit amœna dies,* Cor. Gal. *Mala ætas nulla delinimenta accipit.* Afran. apud Nonium.

have

Pfal. 91. 9. have God thy refuge, thy refuge even then, when all things else fail thee, And the means to have him so then, is now to make him so, by a religious, and godly youth; by casting off thy sins with repentance, and by cleaving fast unto him in sincerity of heart. So maist thou confidently rely on thy Creatour, who will never

*f Omnes in etate juveni-
li insurgent, sine ullo defe-
ctu, &c. Aug. de Civ. 22. 15.
Lomb. lib. 4. sent. dist. 44.
Aquinas. sup. q. 82. art. 1.*

*g The dead shall be rai-
sed incorruptible, 1 Cor. 15.
32 Flor resurrectionis in-
corruptio est. Ambros. de
fide resurrect.*

forget thee in thine age, that didst remember him in thy youth, but wilt continually relieve, and cherish thee in all thy necessities, and at length redress them in his heavenly kingdom, when thy age shall be renewed into a youth, a glorious, and unfading youth, that shall not wax older with time, but flourish un-

to all eternity. Unto which, *The King eternal*

1 Tim. 1. bring us in his good time, and for the time
17. of our sojourning here, grant us his grace, to serve
1 Pet. 1. 17. him acceptably, with reverence, and godly fear,
Heb. 12. 28 committing the keeping of our souls to him in well-
1 Pet. 4. doing, as unto a faithful Creatour.
19.

FINIS.

READER,

THESE Errata, occasioned partly by the Correctors haste, and partly by the difficulty of reading the Authours Copy, (it being no strange thing for good Scholars, to be no good Scribes) you may please to correct with your Pen.

IN the Title page, for *Swanford*, read *Swarford*, page 12, line 19. for hang, r. laugh, p. 17, l. 34; defection, r. desertion, p. 25, l. 33. impostume, r. imposture, p. 26, l. 23. besetting, r. besitting, l. 34. *Gibeon*, r. *Gilboa*, p. 50, l. 13. metamorphosis, r. metempsychosis, p. 37, l. 21. pretends, r. portends, p. 58, l. 6. f. for, r. how, p. 64, l. 26. *cito quam cito*, r. *quam cito*, p. 78, l. 29. his creature, r. creature, his, p. 82, l. 21. land, r. hand, p. 91, l. 3. end, r. eye, p. 88, l. 17. infection, r. affection, p. 91, l. 1. apt, r. next, p. 92, l. 32. also, r. who, p. 93, l. 6. contrive, r. contribute, p. 94, l. 4. l. 33. it self, omitted. p. 95, l. 5. endure, r. endeare, p. 96, l. 23. horne, r. thorne, p. 129, l. 16. transfortation, r. transformation, p. 131, l. 33. *Leaving*, r. *Having*, p. 149, l. 23. ware, r. wave, p. 154, l. 11. Ours, r. Ows, p. 170, l. 18. lasie, r. busie, p. 177, l. 3. distracted, r. obstructed, p. 172, l. 25. adde, anger. 3. The good of beneficence against the evil of
